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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE ARCHBISHOP'S BILL IN COMMITTEE.

The Public Worship Regulation Bill is now a very different measure from that which was introduced by the Archbishop of Canterbury. The Tribunal of First Instance is changed; and the mode of procedure is altered, with the effect of altogether eliminating one stage of the proposed triple litigation. We have, unfortunately, had occasion more than once to dispute the wisdom of Lord Shaftesbury in matters of ecclesiastical policy. But we are bound to say that the bill as amended by him with the consent of its author, is in many respects of a much more statesmanlike character than it was in its former shape. Yet it remains after all only a valiant attempt to achieve impossibilities; and it is stamped with the inveterate inconsistencies which necessarily attend on a confusion between "the law of a carnal commandment" and "the power of an endless life." We shall best explain our meaning by a brief review of the proceedings of the House of Lords in committee.

On Thursday last the preamble and preliminary clauses were passed without much discussion. But before Clause 8, describing the persons by whom, and the matters concerning which, complaints may be made against an incumbent, Lord Shaftesbury succeeded in inserting a provision, which substantially deprives the bishop of personal jurisdiction, and substitutes for it in each province a single court, presided over by a judge whose dignity may be approximately measured by his proposed salary of 4,000*l.* a-year. With the sensitiveness that usually characterises the Episcopal order on pecuniary subjects, the Archbishop of York raised difficulties as to the source from which the money was to be obtained; and especially demurred to its being taken from the Ecclesiastical Commissioners. This objection, however, was not allowed to stand in the way. The Bishop of Oxford expressed his repugnance to being made a mere machine for the delivery of sentences prepared for him by someone else. And he curiously illustrated the inter-communion of influence by which each section of society in the present day affects every other in suggesting the possibility of an episcopal "strike." Yet, notwithstanding this terrible prospect, Lord Shaftesbury's new clause was carried by 112 against 13, with only some trivial amendments, the most important of which was the omission of the words limiting the salary of the new judges to not more than 4,000*l.* At this stage the House adjourned, with a comfortable consciousness of having "dished" the bishops.

On Monday evening the bill came on again. But its future course was now a foregone conclusion—for the adoption of Lord Shaftesbury's first amendment necessarily implied an approval in the main of his second and more drastic proposal. Still, some significant discussion was raised on the consideration of Clause 8, which we have above described. Lord Oranmore wanted to insert in the enumeration of offences "such practice of the confessional as is not contemplated in" the Book of Common Prayer. On this the Lord Chancellor aptly remarked that the amendment "seemed to imply that there was a practice of confession contemplated by the Book of Common Prayer." But the Archbishop of Canterbury rose to order. Confession, he said, was no part of public worship; and it was only with the regulation of public worship that this measure had to do. This may be very true; but, as the Marquis of Bath observed, it seemed rather a late discovery on the part of the most reverend prelate. For the alarming progress of the confessional had been unmistakably insisted on by the archbishop himself as one of the most imperative reasons for "doing something." Lord Oranmore lugubriously said that if he was out of order he supposed he must submit; but he thought it was rather too bad; and plainly intimated that "to please a certain party in the Church" their lordships were "suppressing in his person the right of free discussion and the expression of public opinion." On this the Bishop of Peterborough with the pertness of a petted orator remarked, that "if public opinion expressed itself through the noble lord, then public opinion ought to speak grammar. 'The practice of confession' he could understand; but 'the practice of the confessional' was to him 'utterly unintelligible.'" This may be witty; but there are those, and amongst them many parents of misguided children corrupted by obtrusive priests from their natural allegiance, to whom "the practice of the confessional" is only too painfully intelligible. And perhaps they will hear with dismay that all Parliamentary authority can do for them is to prevent the erection of confessional boxes in parish churches. However, poor Lord Oranmore was summarily suppressed, after the fashion of the troublesome guinea-pig in "Alice's Adventures."

Lord Selborne met with a more respectful hearing; but his frank proposal to allow every bishop to "admonish" his clergy with as much freedom as was once allowed to the Yankee to "wallop his own nigger," was hardly likely to find favour with the protectors of vested interests. Accordingly Clause 8 was ordered to stand part of the bill. And then the way was opened for Lord Shaftesbury, who, with every profession of a desire to protect the "discretion" for which the bishops are so pathetically anxious, proceeded, so far as we can understand the effects of his amendments, to improve that discretion off the face of the earth. For, omitting all the clauses which described the mode of procedure in the bishop's court, and the method of appeal from his decision, the noble earl succeeded in substituting provisions to the following effect—First the bishop shall within twenty-one days require the accuser and the accused to say whether they will agree to accept his decision as final. In the exceedingly unlikely event of their answering in the affirmative, he is to hear the case in any mode that he prefers, and to decide as he thinks proper. But if no such answer is given within twenty-one days, the case must be transmitted to the archbishop, who is to hand it over to the ecclesiastical judge appointed in his province. The sentence of that judge is to come down to the bishop concerned, and is to be delivered as his own. An appeal lies to Her Majesty in Council, and may be referred to the Imperial Court of Appeal as recently constituted.

On the measure as thus amended, we at present remark only that it seems a very odd way of suppressing lawlessness to ask the accuser and the accused whether they will be good enough to make the alleged infraction of national law a matter of arbitration, as though it were only a personal quarrel. For a magistrate to ask a policeman and a captured pickpocket whether they would allow him to arrange the little difficulty between them with a view of making things pleasant all round, would be regarded as the *ne plus ultra* of absurdity. And while we are very far indeed from charging fantastic clergymen with any such moral peculiarities as are suggested in this case, we maintain that so far as mere obedience to national law is concerned, the analogy holds good. It is not a matter of private quarrel. It is a question of public jurisprudence. And any attempt to settle this in a little coterie consisting of bishop, archdeacon, and Ritualist, besides being an insult to the majesty of law, can succeed in keeping things quiet only in one mode; and that is by letting the Ritualist substantially have his own way.

THE DUKE OF ARGYLL'S THEORIES.

Freed from the trammels of an administration which has abolished one State Church, and from allegiance to a Liberal party which tended in the direction of religious equality, the Duke of Argyll has ostentatiously, though with an important reservation, thrown his influence into the scale in support of Church Establishments. He is the first conspicuous member of the late Government who, since the overthrow of February, has decidedly enounced his ecclesiastical views as an independent statesman, and those views are favourable to the maintenance of the connection between Church and State. His grace sees no proper association between Liberal politics and disestablishment. On the contrary, he welcomes the Church Patronage (Scotland) Bill most of all because it promises in his view to strengthen the Scotch Kirk. In presence of this fact all party feeling is thrown aside, and the great Scotch duke lends all his undoubted social influence to a Tory Government, to enable them to pass that measure.

But the Duke of Argyll's speech in the House of Lords last week has probably done more than aught else to hasten the consummation which he so much deprecates. It may have saved the Duke of Richmond's bill, but it has inflicted a deadly blow on the only tenable principle on which the Scotch Establishment could be defended. His arguments in support of the bill were of a nature which must have made Dean Stanley wring his hands with vexation and have driven the advocates of national churches to despair. His grace, though not an enthusiastic admirer of State Churches *per se*—

for it is "entirely a question of social circumstances"—believes that where that condition is fulfilled, a country is higher and happier for having a Church Establishment. Social circumstances did not permit of the continuance of the Irish State Church, and it was swept away. They do apparently favour the Scotch Kirk, though the duke does not condescend to explain the reason why. He has not the hardihood to maintain that the Church of Scotland is the Church of the majority. Notoriously Dissenters outnumber Churchmen north of the Tweed. Nor does his grace affect to believe that the abolition of patronage will bring back the large bodies of seceders. "There is," he says, "no hope whatever of the reunion of the Free and Established Churches, except on the ground of disestablishment, for, independently of principle, there are insurmountable physical difficulties in the way." But to give him his due, the Duke of Argyll thinks that the abolition of lay patronage is a just measure, because it better carries out the true theory of a Christian Church. In giving effect to it, however, he is landed in a dilemma. Who is under such circumstances to choose the ministers? There would be no difficulty, says his grace, in a non-established church, for it would be free to act according to its principles. But "in dealing with an Established Church, with a legal position which is to be acquired in a certain definite manner cognisable by law, you require some legal definition of the constituent body." And in the case of the Scotch Kirk, that definition must either be the communicant or the ratepayer. At this point the Presbyterian gets the better of the statesman. The duke declares for the "communicants," or at least for the "congregation"—a term, however, which he cannot define. The other alternative he rejects with absolute aversion. Waxing eloquent on the subject, he says:—

I am not one of those who hold any extreme views on the subject of spiritual independence. But this I will say—that whatever liberty is left to an Established Church must be a liberty exercised by its own members, and not by the members of hostile communions. (Cheers.) To do otherwise would be to introduce absolute confusion into an organised and constituted society, to deprive it of all terms of membership, and to allow the highest functions of the body to be exercised by those who not only do not belong to it, but who say they will never belong to it, and that they desire its destruction. (Cheers.) And is it conceivable, is it possible, that members of the Liberal party, in the name of liberality, after objecting to the intrusion of ministers upon congregations by lay patrons—who, after all, are men in high position, and who act in a spirit of responsibility—is it possible, I say, that they would allow the consciences of congregations to be violated by majorities of ratepayers who may not possibly be members of a Christian Church? (Cheers.) If the time should ever come when the individual branches of the Church of Christ are unable to ally themselves with the State without having this element of confusion forced upon them in the name of liberality, I for one shall then be in favour of disestablishment, and shall desire to see all Churches in the position of free and independent Churches. (Hear.)

This is the language not of the State-Churchman, but of the Free Churchman, and the marvel is that such sentiments, however qualified, should have been applauded by peers who are staunch advocates of Establishments.

Let us now see how this view of the case strikes those who are the advocates of the only theory of Church and State tenable in the present day—the Broad Church, or national theory. The *Spectator*, one of its ablest exponents, strongly objects to the provisions of the bill itself, and still more to the Duke of Argyll's style of advocating it. It is a grand opportunity lost to the Church of Scotland "of making herself unassailable as an Establishment"; it is an occasion when the General Assembly has petitioned Parliament that the Church it represents "should be turned into a sect." The duke could scarcely have proposed to make the Church more narrow if he had been the highest of Churchmen. "Why," asks the *Spectator*, "are the communicants alone to be made the judges of theological orthodoxy or personal goodness? Are they alone the worshippers, the parishioners, and the people? Do they alone help to maintain the National Church, or have they alone souls to be saved? What right have a handful of devotees to claim that they, and they alone, shall choose the minister of the parish? It is a mere evasion of the difficulty to say to say that he is really not the minister of the parish, but only of the particular men who seek his ministrations; for if that be so, they alone should support him, and it is unjust to cast the burden of his maintenance on the nation. He must belong either to a sect or to the parish; if he belongs to a sect, that sect should pay his stipend; if he belongs to the nation, he should be chosen by a body in which the nation is really represented." In short, "the idea that, in these days of democratic change, an Established Church can permanently rest on the narrow basis of a sacramental test, is one of the wildest delusions that ever entered into the head of rational men. When more than half the Scotch people already worship beyond its pale, the disestablishment of such a Church is as certain to come as the morrow, and it is certain to come soon."

Thus it will be seen that the duke by anticipation replies to the *Spectator's* theory, and prefers disestablishment to it. The *Spectator* replies to the duke, and sees in *his* theory the evolution of a narrow sect, the disestablishment of which is certain. The dilemma is equally embarrassing for the advocates of a church allied with but independent of the State, and of a church conterminous with the nation. Only the Scotch noble, spite of his objurgations, seems to fear entire Church independence less than his London critic.

From our point of view the problem is a highly interesting one. If the bill is carried at all—about which we may perhaps express some doubt—it will only be in accordance with its original conception, which has been endorsed by the General Assembly—for the Duke of Richmond has expressly declared that, while willing to take into consideration the Duke of Argyll's suggestion of substituting "the congregation" as defined by the Synod for "communicants," as the constituency to choose the ministers, he would throw up the bill if the ratepayers at large were fixed upon. How the mediæval theory of the two dukes will fare when the bill comes down to the House of Commons, it is not difficult to imagine. It will then be found that the very principle of State Churchism is endangered by it. As matters stand the adherents of the Scotch Kirk are less than one-third of the population, and probably the communicants who are to elect the clergy are not a moiety of that third, while the transfer of crown patronage, lay patronage, and corporation patronage to a select body of communicants—in many cases to the clergy themselves—would to a material extent sever the tie between the Church and the nation, and constitute the former a sect. There are thus abundant indications that the time of danger for the Scotch Establishment will be when the bill has passed, and its provisions are seen in actual operation. The Duke of Argyll says that the door is shut in the face of Free Churchmen and United Presbyterians because if it were open, they would not come in; while the Broad Church organs tell his grace that if the door be not opened, the Scotch Kirk as a national Church is doomed. Clearly it will *not* be opened, and we await the issue with patient expectation.

ECCLESIASTICAL NOTES.

WHILE the Scottish Patronage Bill may pass, although that is not by any means a settled question, it is quite certain that it will meet with a little more opposition than was expected. It is to be supposed that the Government undertook the measure at the request of some of its supporters in the North, and to reward them for their services at the last general election; but they did not sufficiently reckon upon the probability of a general opposition to it in Scotland itself. What can a Tory Government know about the religious feelings of the Scotch people? They know now, probably, a great deal more than they did. For some days a deputation from the United Presbyterian body, consisting of the Rev. G. C. Hutton, of Paisley, and the Rev. Henry Renton, of Kelso, has been in London, and these two gentlemen have held communication with some of the more distinguished members belonging to both the political parties. They are, we believe, anything but discouraged with what they have heard, and we now see it stated that Mr. Gladstone may possibly appear in the field. It is not at all unlikely that the mooting of this question will shorten, by some years, the life of the Scottish Establishment. Lord Blantyre, an eminent peer and patron, who opposes the present bill, is also, as we have stated, convinced that this must be the result.

In connection with this subject, what an admirable letter was that of Mr. Hutton's to the *Daily News* of Friday. The Duke of Argyle—who has since been better informed—had the courage to say that neither the Free nor the United Presbyterian Churches opposed the Patronage Bill—the contrary being the truth, as Mr. Hutton pointed out. The Duke also had said that the proposed solution of the patronage difficulty was primarily the solution of the difficulty which these churches had themselves adopted. To which, Mr. Hutton:—

The United Presbyterian Church asks no authority or liberty from Parliament to elect its own ministers or perform any of its functions as a Christian Church.

We have commented above upon the latest shape assumed by the Primate's Public Worship Bill. The suggestion of the Bishop of Peterborough that a number of the directions of the rubrics shall form a neutral zone relative to which the clergy may use their own discretion, appears to have quite fascinated many persons as a happy solution of difficulties, seeing that under present circumstances there is no chance of a thorough revision of the rubrics. The letter of Dr. Alford, late Bishop of Victoria, to the Archbishop of Canterbury, will rather disturb this complacent spirit. This Evangelical dignitary of the Church solemnly protests against any legislative permission of "the Eastward position of the celebrant at the Holy Communion." It is in his view "a vital question of Christian doctrine." To legalise it would be, in his view, "to unprotestantise the Church of England," and to give recognition to the "real presence" dogma. Rather than sanction that, he would be obliged to abandon the Church of his forefathers. It is not probable that Dr. Alford would act alone in giving effect to such views.

In connection with the Archbishop's bill, the Ritualistic papers, from the fire and liveliness of their contents, are just now worth reading. Hot weather, as we know, has different effects upon different people. It enervates some while it warms the blood of others. There can be no question that the blood of the Ritualists is now up to fever heat. Look at the *Church Times* of last week! One correspondent says,—"Should the bill pass, disestablishment at any cost will be the only remedy; and this bishops should be told this. We must, then, deliver ourselves from the State, even though it be to the loss of worldly incomes." "A Catholic Layman" writes—"Am I to be deprived of all my spiritual helps because an archbishop fails to see his membership in the Catholic Church? I, and thousands of laymen like myself, object to be made Nonconformists. Catholics we are, and Catholics we will be, in spite of archbishop's bills." Another writer expresses his opinion that this bill will break up the Conservative party, "and do more for the cause of disestablishment in twelve months than the Liberation Society would do in twelve years." Another predicts that, if this measure should be passed, the Church of England will be thrown into a state of confusion and disorder never before witnessed. Then the *Church Times* calls for reprisals in the way of letters to the bishops and others from all High Churchmen—the idea being to worry the bishops with some sixty or more letters a day about Evangelical remissness, and so on. This is a fair indication of the amiable state of mind existing between the two Church parties.

But the worrying suggestion has taken root and borne fruit already. Mr. Pickering, of Piccadilly, has addressed a letter to the rector of St. James's, Piccadilly, saying, "It is not my intention to stand by and see one party in the Church enjoy a monopoly of the luxuries of persecution, for so soon as the archbishop's bill on "public worship" becomes law I intend to apply for monitions for the enforcement of the law on the following matters:—

1. To compel the daily recital of Evening Prayer, as well as Morning Prayer, your predecessor in the rectory having always obeyed the law in this respect. In this matter you are the first transgressor.

2. For the public catechising of the children of the parish (as provided for by Act of Parliament) after the Second Lesson of Evening Prayer, every Sunday and Holy Day afternoon. Although a lawless disregard to this duty has prevailed in many parishes for a long period, yet in the parish of St. James's, Piccadilly, the public catechising of children in the parish church was observed up to the time the late Rev. J. G. Ward ceased to be rector. Whether you or your predecessor Mr. Jackson, now Bishop Jackson, was the first contemner of the law, I cannot now say, but I have been many times present at these catechisings during Mr. Ward's incumbency, and the discontinuance is altogether illegal.

3. For the prohibition of floral decorations introduced within the last four or five years, floral decorations not being provided by express written law.

And possibly, 4, for the reintroduction of the black preaching gown, this vestment having a prescriptive right of twenty years, and having been laid aside on no sufficient grounds, for though not provided for in the Act of Uniformity, yet it has obtained a customary right of twenty years' standing.

This may look rather childish to outsiders, but if one party in the Church has determined to secure uniformity, why should not the other? And all this division comes of forcing an unnatural uniformity upon men! The sins of the fathers of the Establishment are being visited upon their own children, but their own children alone, while those against whom their mistaken and persecuting enactments were levelled are enjoying such unity and peace as the Establishment itself has never known.

There is nothing like having enough when you have anything. Upon this principle, we suppose—there being a Bill in the Lords upon the Patronage question—another Bill has been introduced into

the Commons, bearing the names of four Tory members—Sir John Kennaway, Lord Henry Scott, Mr. J. G. Talbot, and Mr. Salt, "to regulate the powers of patrons, and provide means for the purchase of advowsons in the Church of England." The bill bears some resemblance to the scheme sketched in *Macmillan's Magazine* for this month. It proposes "to appoint twelve Patronage Commissioners in each diocese in England and Wales—three to be appointed by the Crown, three by the bishop or archbishop, three by the archdeacons and rural deans, and three by the proctors for Convocation of the diocese. The sale of presentations to benefices is to be forbidden, and advowsons are only to be sold—first, for the purpose of uniting them with manors or estates within the limits of the benefice or in some parish from which part of the income of the benefice is derived; or secondly, for the purpose of placing the benefice in the gift of some public patron or trustees not having the power of sale. It is also provided "that no sale, gift, or assignment, save by will or family settlement, shall be made of any advowson, without the consent of the bishop and the patronage commissioners of the diocese." But these provisions are not to apply to the sale of any appendant to any manor or estate. The Patronage Commissioners are to have power to purchase advowsons, and charge the benefices with the amount of the purchase money. They are also to have power to raise money with the consent of the Lords of the Treasury, and the National Debt Commissioners are to be empowered to advance them money. The Treasury are also to be empowered to make advances to the commissioners out of the Consolidated Fund. Among the other provisions of the bill are clauses which declare that corrupt presentations shall be void, and that benefices of the value of between 300*l.* and 500*l.* in the patronage of the commissioners shall be assigned for the reward of long service in the Church by unbeneficed clergymen. The advowsons of these benefices are to be vested in the alternate patronage of Her Majesty, of the bishop, and of the Patronage Commissioners. The friends of the Establishment must be getting very fidgety. How many more doctors are coming forward to save it?

As though we had not enough already of ecclesiastical war in the United Kingdom, Cardinal Cullen is about to hold a synod of the Catholic Church in Ireland. Some clergy in Ireland are getting unpopular with the people, as witness the recent elections, while the educated laity will *not* follow the bidding of the priests. A layman of such an order has just taken a scholarship at Trinity College, preferring it to the college of his own creed. No doubt something will be attempted in the way of mending this and other matters, and of restoring the absolute power of the priesthood. But why should attempts be necessary? Only because, as in the matter of "Infallibility," the people are felt to be slipping out of the hands of all priests. As we see this pretty well everywhere, we see, also, something like "a good time" coming.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Of course we were not surprised at the result of the patronage debate in the House of Lords. We never looked for anything else than that the bill would pass the second reading without a division. But we do feel a little provoked at the inability shown, not only by the London Peers, but by the London Press, to apprehend the facts of the case and to appreciate the difficulties felt by conscientious people in Scotland. What an extraordinary statement, for example, was that made by the Duke of Argyll, that neither the Free Church nor the United Presbyterian Church had ventured to oppose the bill! The truth is that the United Presbyterian Synod expressly petitioned against it, and if the Free Assembly did not do that it was not because it had any friendly feeling to it. Indeed I may confidently assure you that the longer the bill is looked at the less it is liked. Some of us were disposed to think Sir Henry Moncrieff was refining too much when he said that the measure did not abolish patronage at all, but only transferred it, as a civil right, from one set of persons to another, but now we have that view confirmed by the very highest authority, viz., by the Duke of Richmond himself. It is impossible, then, that the Evangelicals of Scotland can be satisfied even with the main drift of the bill. It seems to concede the same popular election which the Nonconformists have, but when it is closely examined this turns out to be a delusion. If I am of the age of twenty-one, and a communicant, the State will graciously bestow upon me the 20th or the 200th share of the patronage of my parish living; but I am given distinctly to understand that the franchise is one to which I have no previous right, and that it is one which the State, when it pleases, may take back from me. Not thus have our Reformers, and Covenanters, and Free Churchmen viewed the matter. They have always contended that the Christian people have a Divine right to have a say in the appointment of their ministers. When the State has deprived them of that right they have protested against it as a wrong. And they have never talked as if, in allowing them the liberty of election, the State was bestowing upon them a boon for which they were bound to be thankful to it. If the Duke of Richmond had proposed simply to abolish the Act of Queen Anne, and, thereafter to leave the Church to regulate the whole matter of the settlement of ministers as they judged right, the case would have been very different. As it is, and taking the Duke's own account of the bill—we can come to no other conclusion than that it is in its essence grossly Erastian.

But if it is so objectionable on that side, it has nothing whatever to commend it, for it does not alter in any way the fact that, according to the legal decisions of the disruption period, it belongs to the civil courts to determine when the Church is acting within its own province. This is the great Free Church grievance. There were many who could have put up with the nomination of men to charges by patrons (if in the end the voice of the people were allowed to be potential) but no intelligent Free Churchman could tolerate the claims of the Court of Session to intrude when it chose, into the most sacred parts of the Temple. It is well understood that the powers that be may trample upon the independence even of Nonconformist bodies, for those who carry the sword can always persecute, but it is one thing to continue to accept pay from a State when it claims supremacy in spiritual matters, thereby consenting to condone the wrong: it is quite another to say to the State, Well, if you choose to oppress us you can, but we will at least give you no handle to employ against us by remaining in possession of your endowments. In this connection the bill proposes no change for the better; and hence it is most repugnant to Free Church principles.

What then can be said in its favour? Why this: *that it will strengthen the Establishment.* And how? By "dishing" the Nonconformists. I don't believe, for myself, that the result will turn out to be quite what its friends expect. But, suppose they are right, can they wonder at the Free Churches disliking it? We are prepared to believe that our charity is considerable. We are heartily glad when our neighbours prosper. But is it not a little too much to assume that we ought to rejoice in all that is intended to effect our ruin? I confess that, the more I think of it the more am I astonished at the barefacedness of those who tell us with one breath that they hope to undermine us, and with another that they look for our sympathy and help in a glorious work of reformation.

Much regret is felt here that Lord Moncrieff was not able to be present in the Upper House last Tuesday, but steps are being taken to enlighten the House of Commons, and I hope and expect that the whole subject will undergo a thorough sifting there.

Until this matter is settled, there is no great use in stirring the question of disestablishment. The agitation with a view to it has been a little mismanaged, and there will be no "pull together" until we see more clearly what is going to happen. At the conference held in Edinburgh the other day no leading Free Church minister took part in the proceedings, with the single exception of the Rev. William Arnot. This is not owing to any lukewarmness towards the object on the part of many in that Church. I happen to know exactly what Drs. Buchanan, Rainy, Blaikie, Adam, and others think about it; and I can assure you that none of them see any outlet from the present distress except in the direction of disestablishment. We Scots are a canny race, and what we do we do with a grave earnestness which may irritate the more ardent at first, but which is very reliable in the long run.

You will have noticed that the two chief Nonconformist Presbyterian bodies in Scotland have raised this year between them over £800,000. The income of the Free Church alone is £511,000. What is particularly suggestive in connection with this subject is the fact that a Church, when it loses its State endowments, does not appear to do less, but more, for missions. The theory of an Established Church is that its home ministry being supported by the State, it is in a better condition to care for the outside world. In practice, however, the case is different. The heathen nations have been no losers by the Disruption, and they would, there is the best reason for believing, benefit by complete disestablishment. For the Free Church now gives three times as much for missions as the unbroken Church of Scotland did before 1843, and the two Nonconformist Churches give each at the least twice as much as their Established Church sister. People may talk as they like about the calamities that would come in the train of Disestablishment but I am profoundly convinced that so far as Scotland is concerned the Establishment might disappear to-morrow and never be missed, while we would then be a step nearer to the subjugation of the whole world to the Messiah.

The Rev. William Knight has been received with his church into the bosom of the Scottish Establishment. There was opposition made to his reception, and it seemed at first as if his case would be hung up for a year, but the difficulties were got over, and by a considerable majority of votes it was agreed to open the door for him. A refusal would have been a disastrous thing for him. His congregation in Dundee is not holding well together; and if he had been left alone it would in time have melted away. His chief attraction to the Establishment is that it promises him more liberty.

IS CHURCH PATRONAGE PROPERTY OR A TRUST?

Lord Macaulay, in his review of Mr. Gladstone's essay, "The State in its relations with the Church," says of the writer's rhetoric that though often good of its kind it darkens and perplexes the logic which it should illustrate. The author, continues his critic, —"has one gift most dangerous to a speculator, a vast command of a kind of language grave and majestic, but of vague and uncertain import. When propositions have been established, and nothing remains but to amplify and decorate them, this dim magnificence may be in place, but if it is admitted into a demonstration it is very much worse than absolute nonsense. Just as that transparent haze through which the sailor sees capes and mountains of false sizes and in false bearings is more dangerous than utter darkness." This passage was recalled to our minds by a sentence of misty wisdom in the Bishop of Peterborough's speech on Church Patronage. "Patronage, the bishop said, is not a trust incident to a property, but a property incident to a trust." With all respect to the bishop, this is "solemn trifling," and we propose freely to examine this oracular utterance, and to show, again quoting Lord Macaulay, "that the foundations of the bishop's theory which ought to be buttresses of adamant, are made out of the flimsy materials which are fit only for perorations."

There is no greater source of error than arguments based on false analogy. If a man uses a legal term, applying it in legal relation to a given subject, and if he means to say that that subject falls within such legal relationship he uses the word appropriately, but if he uses the term only by way of comparison, and by imperfect analogy, he involves himself in a labyrinth of error. "Inaccurate expression—as Mr. Mill has well said—almost unerringly denotes error in the conception itself." A trust is a purely legal term; it implies four things.

1. A subject of the trust.

2. A person in whom the trust is confided, *i.e.*, the trustee.

3. An object, *i.e.*, some person or persons entitled to the beneficial use of the subject whom lawyers call the *cestui*, or *cestuis que trustent*.

4. A legal obligation to perform the trust which the person beneficially entitled can enforce by legal proceedings.

Let us consider these four things in relation to the theory that Church patronage is a trust. In doing so the reader will keep in mind another observation of Mr. Mills: "In what system of legislative ethics or even of positive law is an estate in the hands of trustees the property of the trustees? It is the property of the *cestuis que trustent*, the person or body of persons for whose benefit the trust is created."

1. On the theory that patronage is a trust, its subject is the right to present a clergyman to a particular living.

2. On the same theory, the person entitled by law to present the clergyman, *i.e.*, the patron, is the trustee—the person to whom the trust is confided.

3. Who are the persons entitled to the beneficial

use of the trust—the *cestuis que trustent* whose property [as Mr. Mill correctly states] the right of presentation is, and who are therefore entitled to direct the trustee whom he is to present?

4. Is the patron under a legal obligation to present the clergyman whom any body of men may direct him to present? If so, who are they, and can they by legal proceedings compel the patron to obey them, or punish him if he present according to his own will and judgment, and not theirs?

On the answers to these two questions depends the decision of the question, Is Church patronage a trust? We have never seen any attempt by the advocates of the trust theory to answer them.

To the question who are the *Cestuis que trustent?*—to use for shortness the legal phrase—loose and slovenly thinkers like the Bishop of Peterborough would probably reply the whole body of the parishioners of the particular parish every one of whom has not only an interest in the way in which the right of presentation is exercised, but a good title to consider himself aggrieved if it be exercised otherwise than honestly and carefully. Let us examine the practical working of this theory by applying it to three imaginary but perfectly possible cases.

A. B. is patron of the living of C——, a purely country parish, by the death of the incumbent, one of the old high and dry school; he is called on to present a new man; the parishioners are strictly Conservative in their ecclesiastical tastes and tendencies, and especially averse to Ritualism; but A. B. is a member of the English Church Union, and he feels bound to avail himself of the opportunity of enlightening the darkness of C——, by presenting one like-minded with himself, whose great object will be to impose a "Catholic Ritual" on the unwilling population, and set up the confessional amongst them. A. B. therefore presents to C. the Vicar of D——, who has made his church notorious for everything Roman in doctrine and ritual. The advowson of D—— is vested in E. F., a decided Evangelical, who looks out for a clergymen like-minded with *himself*, and against the feelings and wishes of the parishioners of D——; presents the Vicar of G——, the president of the local Bible Association, and a member of the Evangelical Alliance, whose doctrine is Wesleyan and his ritual nothing. The turn of the wheel of ecclesiastical fortune does not stop here. The patron of G——, a Broad Churchman, selects for that now vacant and thoroughly Evangelical parish a young but advanced member of his own party, whose tendencies are decidedly Neological. With Dean Stanley he regards the recorded translation of Elijah as an "inextricable interweaving together of fact and figure," and thinks with the dean that "when Clovis fed his savage spirit with the 18th Psalm, it was, we must confess, because he found there the sparks of a kindred soul." These are cases which, or something like which, constantly occur. What is their bearing on the chimera of the patron being a trustee? Will the Bishop of Peterborough say that the patron in either of these three cases is bound to sacrifice his own conscientious judgment as to who is the best man for him to present to the judgments, or the feelings, or the prejudices of the people of the parish? Is the Anglo-Catholic to send a card-playing, fox-hunting vicar to C——, because such a man would be the most acceptable to the squires and farmers of the parish? Is the Evangelical to forbear sending a faithful preacher of the Gospel to the people of D——, from whom its light has been concealed by a bastard Romanism, because they have become accustomed to what he believes to be its soul-destroying delusions? The Broad Churchman has a right to say "My choice is founded on a very enlarged consideration of what will be for the benefit, not only of the people of G——, but of the whole Church of England. Am I to sacrifice my better judgment to the narrow views in which the people of G—— have been trained by a mistaken though zealous pastor? Unless the bishop is prepared to maintain that in each of these cases the patron must present according to the opinions of the parishioners his theory that patronage is a trust is a pious fraud.

There is another view of the matter. In very many parishes, we may truly say in every populous parish, representatives of each of the three great Church parties will be found. The patron, if he be a trustee is as much a trustee for one party as another. The High-Church party is equally interested in the exercise of his right as the Low or the Broad. According to the trust theory if a Low or Broad-Church clergyman be presented every member of the High-Church party has a good title to consider himself wronged. The same is true of the Broad and Low-Church parties if a High-Churchman be presented. In such a case which of the three sections of the *cestuis que trustent* is to decide how the trustee for all sections is to act? If none of them but the patron is to act according to his own judgment and conscience, what becomes of the theory of the trust. Again we say it is a pious fraud.

As to the legal obligation implied in the idea of a trust, and how it is to be enforced, the law certainly does not recognise its existence nor provide any means to enforce it, and having called attention to this fact we must leave it to the bishop to elucidate the difficulty.

Church patronage therefore we submit is property and not a trust, except, to quote Mr. Thorold Rogers, "in that indirect sense which the possession of every kind of moral power involves, the duty namely of using the power honestly and fairly." If the bishop replies that that is all his meaning, we rejoin that he speaks as one of those who darken counsel by using words without knowledge when he affirms that patronage is a trust. The patron's duty of exercising his right honestly and carefully rests on the universal principles of morality, and does not belong to that limited class of obligations called trusts, which is the mere creation of law, and the question is only confused by introducing into the discussion the term trust and the relations and obligations which it necessarily implies.

The traffic in patronage has become so open and notorious as to make it a public scandal, and by many of the best men in the Establishment it is felt to be one of the elements which are working to bring about its destruction. At the same time, it is an essential element of the property in patronage which is an inseparable accident of the Establishment. To disguise these awkward facts and to persuade people that the ownership of patronage is something different from the ownership of an ordinary estate, this delusive notion that patronage is a trust is boldly proclaimed. We have therefore minutely examined the theory, in the hope of helping Nonconformists to see the fallacies it involves, and to maintain on solid and convincing grounds that patronage is no trust but property in the fullest force of the word with all its rights, and all its liability to those rights being foolishly and injuriously exercised and even abused.

E. C. W.

THE DUKE OF ARGYLL AND THE SCOTTISH ESTABLISHMENT.

At a conference of the opponents of the Patronage Bill held at Glasgow, on Friday last, Mr. Carvell Williams in the course of his address referred to the speech of the Duke of Argyll in support of the bill in the House of Lords, and said:—"What was the reason assigned by the duke for thus egging on a Tory Government to deal with this important question? He says that, twelve or fourteen years ago, he advised those who wished for an alteration in the law of patronage to avoid going to Parliament for anything, if they could help it, and that he gave that advice because all questions relating to the connection of Church and State were in a state of absolute chaos. Well! has chaos ceased? Clearly not, in the duke's estimation, for he speaks of the present confused state of the public mind on all questions relating to Church Establishments, and also speaks of bishops without jurisdiction, clergy without discipline, churches without government, and religion without theological opinion, as appearing to be the aspirations of some public writers. (Hear, hear.) His grace, however, had another reason for not wishing the question to be dealt with at an earlier period. For he thought the late Parliament peculiarly unfavourable for the purpose; because it had been elected to put an end to the Irish Church Establishment. The atmosphere of Parliament and of the constituencies was, he says, not favourable to an interference with patronage. That is, no doubt, true; but, if the duke had been a little more explicit, he would have give another reason for letting it alone, and that was that he knew that the great man at the head of the late Government never would have brought in such a measure as this—(cheers)—and that, had he done so, it would have been doomed to ignominious failure. The duke is, I dare say, well pleased to see the Established Church of Scotland using the present Government to snatch from the fire the nuts which would have been much too hot for a Liberal administration. (Laughter.) But, surely, it is a very noticeable fact that a distinguished member of the late Liberal Government deliberately chooses a time of alleged Tory reaction for dealing with one of the Church Establishments of the country. (Hear, hear.) I could imagine Tory peers talking in such a strain, but not a Liberal who wishes to be supposed to remain faithful to his Liberalism. (Cheers.) And, if I am surprised at the Duke of Argyll's attitude in this matter, I am yet more surprised at the line of argument which he has adopted in support of this measure; for anything less liberal, or more reactionary, I cannot imagine. (Cheers.) In his speech of Tuesday night, he seems to me to have overturned all the old Liberal arguments which were once relied on for the maintenance of Church Establishments. Hitherto they have been upheld on the ground that they represented the mind of the nation, and it has been admitted that in proportion as they cease to do so they cease to be national. But the Duke of Argyll altogether repudiates the idea that the minister of the parish is the minister of the whole people of the parish, and insists that the only relation the minister sustains is that which he sustains towards his own congregation, and he spoke of all outside as being hostile to the Church, and as enemies of the Church. In fact, if we accept the duke's description of the Church of Scotland, it is a Church established by law in an enemy's country, with, I suppose, all the rights of foraging which invading armies commonly exercise. (Laughter and cheers.) But then if we are to accept his Grace's view in regard to the competency of those outside the Church to manage its affairs and select its ministers; and if we are to regard any arrangement of the kind, as the duke did, as being monstrous in its character, and as likely to lead to confusion, what is to be said of the other side of the case? The noble duke is very averse to let the enemies of the Church have any voice in the choice of its ministers, but he has not expressed the slightest disinclination to receive money from the enemies of the Church. (Loud cheers.) So far as I understand, he wants to tax the enemies of the Church as much after the bill is passed as now. (Hear, hear.) The teinds would still remain in the hands of this favoured Church, and the glebes, the manses, and the churches are still to be maintained out of the church-rates, which are levied on everybody, and the unfortunate inhabitants of burghs, who have maintained certain churches, and found the maintenance of them a very bad business, are to be treated as enemies, so far as the election of ministers is concerned, but are still to be regarded as friends in so far as raising money for the support of the Church is concerned. (Hear, hear.) This is the position which the Duke of Argyll has taken up, and it is one which has not been taken up by any Liberal statesman of repute in recent years. The question it raises with regard to Established Churches is this—are they to exercise the authority of the State, and be possessed of property belonging to the State, and have attached to them influence and *prestige* in virtue of connection with the State, and yet the State is not to exercise control over them? (Hear, hear.) Are we to have in our midst Established Churches which are established only in the sense of authority exercised by them and public property vested in them, but which are independent and free in so far as the privileges of membership and the right of self-government are concerned? The doctrine of the Duke of Argyll in this matter is, I venture to say, the Ultramontane doctrine; and whatever may be the feeling with which it is regarded in Scotland, in England it is a matter of great moment; for there is a large section of the Church perfectly ready to accept this doctrine, that the State has nothing to do with regulating the affairs of the Church, nothing to do with incense, lights, or vestments, while it, at the same time, continues to maintain the Church as an Establishment. Now, if this bill is passed, it will strengthen the position of these men, as they will point to it and say that the rights given to the Church of Scotland are rights to which the Church of England is equally entitled. (Hear, hear.) And if that were conceded, we should have in our midst a great Church in possession of enormous national resources, while the State would not exercise over it that control which has hitherto been thought absolutely essential for the national welfare. That, no doubt, is an issue which must have been raised at some time in the history of the State-Church controversy, and, as it happens to have been raised in connection with this bill, I hope it will be dealt with with a sense of its great importance. (Hear, hear.) There is one other point in connection with the Duke of Argyll's speech to which I should like to call your attention. His Grace was a leading member of the Administration which abolished the Irish Establishment. Well, on what ground did he assist in carrying that great measure? Speaking in the House of Lords, he said, "Our position is, that the exceptional privileges which that Church has enjoyed for upwards of 300 years—enjoyed, as they were, by a small minority of the Irish people, constituted a great injustice, and were inconsistent with the good government of the country." Speaking a few days later, he further said, "I am in favour of Established Churches where they have grown up with the nation, and are intimately connected with associations and feelings and the memories of the great body of the people; but my firm conviction is that in the present condition of things, wherever Established Churches have ceased to be in that position, the only alternative is free Churches, unestablished and unendowed." (Cheers.) Now, I maintain that those sentiments are substantially applicable to the Church of Scotland, as well as to the Church of Ireland. Yet the very man who uttered them now comes forward to help a Tory Government pass a measure, avowedly, because it will strengthen an Establishment which is the Church of a minority, and, therefore, is a great injustice to the Scottish people. (Loud cheers.) I venture to hope that that people will make it known that they see through this device, and will strenuously resist it. (Hear, hear.) I hope they will unite in denouncing any attempt to bolster-up

an Establishment which represents the wishes of only a section of the community. In speaking of resistance, I am not particularly anxious that the resistance should be successful. It, probably, may not greatly matter whether Parliament passes the bill or not. There will be gain either way to the cause of disestablishment. Perhaps the gain may rather be greater if this bill becomes law. But I care very much whether the bill passes *sub silentio* on the part of the Voluntaries and disestablishment men of Scotland, or is passed in the teeth of their earnest remonstrances. Parliament would be entitled to say that there was no opposition to the measure if the Scottish people did not let their wishes be known by all the methods the constitution has provided. Let the bill, however, pass in the face of their protests, and then I do not care, as I believe the result will be to bring about a union between the Voluntaries of Scotland and those of England, which has long been desired, and which will ultimately result in the entire overthrow of Establishments. (Loud cheers.)

A similar meeting was held at Greenock on Thursday, under the presidency of ex-Provost Morton. Two or three Free Churchmen expressed hesitation in regard to opposing the bill, as they had desired the abolition of patronage. There was, however, no other wish expressed than that the Scotch Establishment should be abolished. Mr. Carvell Williams strongly urged that, if they objected to the mode of abolishing patronage proposed by the Government, they were bound to tell Parliament so, and, that view ultimately prevailing, a petition against the bill, and in favour of disestablishment, was unanimously adopted.

THE GLASGOW LIBERATION SOCIETY AND THE CHURCH PATRONAGE ABOLITION BILL.

The Glasgow Liberation Society having considered the bill introduced by the Duke of Richmond into the House of Lords for the Abolition of Church Patronage in Scotland, resolve to meet the proposed measure with the most uncompromising opposition, for the following among other reasons:—

1. Because the measure in its origin and design is manifestly a political one, intended to bolster up an Establishment to which a majority of the people are conscientiously opposed, and to strengthen a political party which for the moment has obtained ascendancy, and without even the pretext of being instigated by any concern for popular privileges or rights. The laity in the Established Church have not asked for the abolition of Patronage; they were never more quiescent under the system than they have been in recent years. The ecclesiastics who have stirred the subject in the General Assembly are for the most part inimical to popular election, and would notoriously have preferred an arrangement by which the members of the Church would still have had no direct voice in the appointment of their ministers. The politicians who have been induced to take up the question have done so avowedly for the simple reason that "it will strengthen and perpetuate the Establishment," and, of course, by strengthening and perpetuating the Establishment, promote the interests of the party to which these politicians belong. In the measure before the country, accordingly, we are only dealing with a political "move," with which an unwilling concession to popular rights has been adroitly mixed up; and the friends of religious freedom are bound to do their utmost to check the political "move," undeterred by the circumstance that they may be represented as hostile to the popular rights, which, at the proper time and in the proper way, they are willing to help their brethren in the Established Church to secure.

2. Because the abolition of patronage at the present day, in the interest of the Established Church, involves a flagrant wrong to all the Free Churches in Scotland, by which the plainest political equity, to take no higher ground, is violated. For two reasons the Established Church must submit to be regarded as nothing more than a sect in the land. First, because she is in a clear minority of the people; and secondly, because in the present measure she abdicates her national position by limiting her popular suffrage to her own communicants. But this sect has a history, and the sects which stand apart from it have a history, neither of which can be forgotten. The Church, with the aid of her political allies, has doggedly *maintained* patronage, against the will of the people, till her very existence is in peril. The people, meanwhile, in a majority, and by compulsitor of conscience, have covered the land with churches of their own, and provided themselves with a ministry, and found their spiritual things flourishing in their state of freedom as they never found them flourishing before. The Free Churches, moreover, have all of them—whether by more fully developing the principle of spiritual independence, or by broadening out into abstract Voluntaryism—advanced beyond the point at which the mere abolition of the law of patronage might have won them back to the Establishment. The Church cannot *comprehend* the churches by the measure she proposes; but she thinks she can weaken them by approaching somewhat nearer the position which they have found so advantageous—can render less formidable, in competition with her own, the agencies which, at so much pain and cost, they have organised—can diminish their prestige among the people—and can postpone for perhaps a generation more the inevitable day when her exclusive privileges must be given up. That a church which, by clinging to patronage in the times of her strength, has forced into existence other churches which have outgrown her, and which, at immense sacrifices, have taken up her work and taught her how to do it, should be permitted, in the times of her weakness, and on the pretext of conceding a popular right which is now inadequate, and which she feels she can no longer safely withhold, to buttress her position as a mere sect by a political expedient devised in her own sectarian interest, and reckless of the interests and claims of the Christian people in general—involves an intolerable wrong to these other churches, against which all their history calls them to protest. They repudiate Patronage as they have always done; but the maintenance of Patronage, against their will, has created a state of things which cannot be set to rights on principles of justice, by merely relieving from the yoke of Patronage a minority whom the instinct of self-preservation has at length made partially wise.

3. Because the Bill before Parliament provides for a farther endowment of the Church at the expense of the nation; and because the proposed mode of settling ministers is inapplicable in the condition of decadence to which the Church has been reduced. The unscriptural system of Establishments has given raise to the profane anomaly of "livings" in the Church, having a money and marketable value, in which form, whether held by the Crown, or by civic corporations, or by private patrons, they are the property of the nation. It is proposed in the bill that, except in cases in which the private patrons may be unwilling to surrender their rights of patronage without compensation, this property shall be handed over to the Church; that, in other words, the congregations of the Establishment shall not only obtain a privilege unenjoyed by them before, but, along with the privilege, shall receive the worth of it to the general community. Somewhere about 100,000*l.* will thus be gifted by the public to the sect already comfortably endowed at the common expense; and this in days when—however old endowments might for a time have been tolerated—it was believed that not a farthing of new endowment would either be proposed by any party in the State, or yielded by a much-enduring people. On its merits the bill is objectionable in this particular; but a much more fatal objection to it is that *it cannot be applied* over large sections of the country, because the Church in these sections is virtually defunct. It is proposed to give the right of choosing ministers to the "male communicants" in each parish; but it is well known that in numerous parishes in the Highlands and Western Islands, the people have so completely forsaken the Establishment that, in some cases, no male communicants can be found, and, in not a few of them, no such number as can with decency be allowed to nominate to an office to which public emoluments are attached. Is it to be borne that an institution so shrunk, in portions of the country, that nothing in Ireland previous to disestablishment presented a greater scandal—so shrunk that it cannot popularise itself for lack of people—should be claiming new privileges at the expence and to the affront of those by whom its ministrations are rejected?

4. Because this attempt to "perpetuate the Establishment" is part of a policy by which the monster evil of the great sister Establishment in England is sought to be defended. The "Conservative reaction" is naturally nervous over the condition of the Establishment in England, torn by so much dissension within, and assailed by the ever growing strength of Nonconformity without. A trusted outwork of that Establishment has fallen in Ireland; and its remaining defence in Scotland has been evidently undermined. Should that defence go, the full force of the rising tide of Liberal opinion would beat directly against the English stronghold, and firmly settled as it is, the issue could not long be doubtful. Hence—the people of Scotland may be well assured—the readiness of the statesmen who inherit the principles and traditions of the men who forced the disruption, to lend themselves to a measure by which the mistake of the disruption in modern Tory opinion, might be rectified. But surely not even Scottish Churchmen are willing to be used for the purpose of forming a breakwater to insure the safety of so monstrous an institution as the Church of England has become. If ever a Church deserved to perish for its own unfaithfulness, the Church of England is that Church: and Scottish Dissenters, at least, must not be blinded by a proposal which, under the guise of popularising their own Establishment, aims avowedly at "perpetuating" a system by which the religion of the English people is being filched from them by so-called priests on the one hand, and by rationalists on the other, whom the State equally acknowledges and supports.

5. Because the time is ripe for solving the Church question in Scotland on principles that are just, and in a way that shall be final. The relations between the Church and the nation have been forced on the national attention, and if these relations are to be altered in accordance with the national will, and not in the interests of a sect, there is only one course for constitutional statesmen to adopt. The nation abjures the Church as an Establishment; as an Establishment in a minority, it has no right to subsist a single day. By all means let patronage be abolished; but, with it, the exclusive privileges to which less than a moiety of the people unjustly cling. Scotland is ripe for this. Let her will be respected. Then no portion of her people will be deprived of their spiritual rights; old animosities will die out with the ancient cause of them: and the spiritual energies of all the Churches will develope themselves with only such healthful emulation as shall tend to augment their combined influence for good.

The Glasgow Liberation Society respectfully submit these considerations to the Scottish people, and especially to the members of the various Nonconforming Churches, as among the reasons which should induce them to offer a prompt and firm opposition to the bill which the Government has introduced. The bill is evidently to be so hastened through the Legislature, that immediate action is necessary. The chief subterfuge to be feared is the attempt to represent the measure as simply the conceding of a principle for which Nonconformists themselves contend. But the real design of its promoters is transparently different and deeper. While we should rejoice to see our brethren of the Establishment freed from the yoke of patronage, we must insist on their taking their freedom in a way that shall not, by tinkering the Establishment, "perpetuate" worse evils than even those of patronage beyond the time when in all justice they ought to cease.

From statistics published by the Prussian Minister of Worship, it appears that there are in the Prussian kingdom 12,959 Protestant churches, 8,997 Catholic houses of worship of all kinds, and 1,140 Jewish synagogues.—*Jewish Chronicle.*

THE LORDS AND THE ARCHBISHOP'S BILL.

The House of Lords on Thursday resumed the consideration of the Public Worship Regulation Bill.

Lord LIMERICK, on the motion that the House resolve into committee on the bill, moved as an amendment a resolution which, after referring to the expediency of the clergy in Convocation settling any difference arising about the external policy concerning the injunctions, canons, and other constitutions thereto belonging, declared that the House, while admitting the present unsatisfactory state of the ecclesiastical laws, was of opinion that exceptional legislation was not now desirable, but was rather calculated to promote vexatious litigation. He regarded the numerous amendments of which notice had been given as affording a reason why the House should approach the consideration of the bill with very great caution, especially as public feeling was not, according to his belief, in favour of the measure.

The Duke of MARLBOROUGH said that a strong feeling had been elicited against the measure out of doors, and the procedure proposed to be established by the bill would, he believed, be attended with great expense. The bill dealt with only one class of offences—namely, those of a Ritualistic character—and did not refer to heretical opinions prevailing in the Church and the Universities. He thought that before proposing to deal with ecclesiastical offences the promoters of the bill should have taken steps to declare what the law really was, for the Rubrics were at present in a very unsatisfactory state, and he added that there were a number of clergymen who objected to be bound by the decision of any tribunal not purely ecclesiastical. He had presented a petition expressing their determination in that respect. With regard to the amendments notice of which had been given by Lords Selborne and Shaftesbury, he looked upon them as constituting two new bills, which it would be impossible properly to consider on account of the manner in which they were laid before the House. He considered that an opportunity should have been given to the laity in diocesan congresses to express their opinions on the subject; and he hoped that the bill would be postponed for a year, to enable the laity to give utterance to their sentiments.

The LORD CHANCELLOR observed that since the present bill was introduced no member of the House had opposed legislation on the subject, and he thought it would be an unusual course under the circumstances if the House should refuse to consider the various amendments of which notice had been given. With regard to the statement of the Duke of Marlborough that he had presented a petition from certain clergy declaring that they would not obey any law proceeding from a secular source, the Lord Chancellor expressed a hope that no clergymen had so expressed themselves on the face of a petition presented to the House. He then noticed and commented on the amendments proposed by Lord Selborne and Lord Shaftesbury, and with respect to the position of the clergyman during the Communion Service he observed that there has been two decisions on the point, not altogether reconcilable with each other. The question arose whether it might not be desirable to accompany legislation by marking out a certain amount of neutral ground within which no point should be deemed a matter for legal decision; and it might be a wise thing to say that civil penalties should not be imposed for the conscientious omission of the Athanasian Creed. The present bill belonged to a character of legislation from which most men would shrink; but, as it had been presented by the members of the Right Rev. Bench, it would be difficult to refuse to give it a fair consideration, with the view of agreeing on some mode of legislation which should have, not a disturbing, but a healing and quieting effect on the Church.

The Bishop of LINCOLN believed that legislation on the subject was imperatively needed, but in order to be useful and lasting the legislation should carry with it the hearts and affections of the Church of England, and to secure that result a resort to Convocation was desirable.

The Archbishop of CANTERBURY said that if it should please the Government to issue letters of business to Convocation, to take into consideration the general condition of the rubrics, he would be most happy to give his assistance to enable Convocation to carry on its deliberations. He strongly objected to any proposal to postpone the bill for a year, for, if any excitement existed on the subject, it was undesirable that such excitement should continue longer than was inevitable, especially as the question was now ripe for solution, and if the bill were postponed the object he had in view would be altogether defeated.

The Bishop of PETERBOROUGH observed that his diocesan Church Conference, at which the laity were present, passed a resolution approving the main principles of the bill, suggesting amendments, and declaring that legislation ought to be carried this year.

The Duke of RUTLAND suggested that the bill should be postponed for another year, and in the meantime the law on disputed points might be made clear. Lord NELSON thought that Convocation ought to be consulted with respect to the revision of the rubrics. Lord SALISBURY remarked that the Church Discipline Bill was not referred to Convocation, and he did not see why the present measure, which was a bill to amend the Church Discipline Act, should be submitted to Convocation. Lord SELBORNE said

that in all the Acts of Parliament he had examined he could find no trace of the opinion of Convocation having been asked as to the means which Parliament should use for enforcing the laws of the Church. Lord LIMERICK withdrew his amendment in order that a division might be taken on an amendment proposed by the Duke of Marlborough, declaring that the House, while recognising the importance of a revision of the law for the restraint of ecclesiastical offences, considered it inexpedient to proceed with the bill at present. The House then divided on this amendment, and rejected it by 137 to 29.

The House then resolved into committee.

The first seven clauses having been gone through, Lord SHAFTESBURY proposed a clause providing that the Archbishops of Canterbury and York might, with the approval of Her Majesty, appoint a barrister of ten years' standing, or a person being or who had been a judge of one of the superior courts of law or equity, to be a judge of the provincial courts of Canterbury and York. He believed that the appointment of one judge of great experience for the decision of these matters would tend to improve the whole procedure. This proposal led to some discussion, in the course of which the Archbishop of YORK expressed his objection to the payment out of the fund in the hands of the Ecclesiastical Commissioners of the judge's salary of 4,000*l*. On a division the clause was carried by 112 to 13, and other consequential clauses were then agreed to.

Upon arriving at the consideration of the 8th clause in the bill, the committee was suspended.

On Monday the consideration of the bill was resumed in committee at Clause 8, providing that the archdeacon, the rural dean of a district, a churchwarden, or three parishioners, may transmit to the bishop a complaint objecting to the manner in which the public worship is conducted in a church within their district, or objecting to the employment of an unlawful ornament. After the discussion of several amendments proposed to this clause by Lords BATH, LIMERICK, and NELSON without being pressed to a division, Lord ORANMORE rose to propose an amendment directed against the use of the confessional, but consented not to proceed with it in consequence of its being represented that the introduction of the topic was irrelevant to the subject matter of the bill. The LORD CHANCELLOR proposed to add to the clause words providing that no proceeding should be taken in respect to any alteration of the fabric of the church completed five years before the passing of the bill. This amendment was agreed to, and the proviso was added to the clause.

On the question that the clause as amended be adopted, Lord SELBORNE moved that the clause be omitted with the view of substituting another clause providing that the bishop may issue a monition to secure observance of the law in Divine service. He explained that the object of the amendments of which he had given notice was to get rid of judicial proceedings before the bishop, and of unecessary litigation and costs. He could not agree with the proposal to exclude all discretion on the part of the bishop. The bill proposed that in every parish proceedings should commence with a formal litigious complaint, which would be the very worst course of proceeding for the peace of any parish if the desired object could be attained by any other means. Moreover it was not necessary to adopt that process, because, upon the issue of a monition by the bishop that certain practices should not be continued in the future, there would be no occasion for any investigation into previous facts, and the expenses would be so far diminished. In order that the incumbent might not be without the power of defending himself, he proposed that on the pure question of law there should be a simple, summary, and inexpensive mode of resort to the court of the archbishop or to the final court of appeal. The LORD CHANCELLOR objected to the amendment because the monition of the bishop, under whatever name it might be called, was to all intents and purposes a judgment, and it could not be right to enact that a judgment should issue without reference to the facts on which the monition proceeded. If the clergyman disputed the monition on grounds of law, he was to appeal to the Supreme Court of Appeal, but it would certainly be a singular proceeding to direct a court of appeal to take cognisance of that which was no appeal at all, because there was no previous hearing of the case. The Archbishop of CANTERBURY said that nothing could be more desirable than to diminish the expenses of litigation, but he doubted whether Lord Selborne's amendments would have the effect of producing that result. Lord GREY thought it would be desirable to give some power of arbitration in respect to these matters of dispute, to the bishop. Lord SALISBURY suggested that places of worship not having the cure of souls attached to them should be left outside the bill, so that observances in such places which were palatable to the congregations might not be interfered with. After some further dission, the 8th Clause was agreed to without a division.

Lord SHAFTESBURY then proposed to leave out Clause 9, and insert some new clauses. He had before proposed to take away the bishop's discretion; but, as there had been a strong expression on the part of the House that some discretion should be given to the bishop, he was ready to withdraw his objection to the exercise of a discretion by the bishop, provided he stated his reasons to the person complaining, in writing, why he did not proceed with the hearing of the case. He now proposed that the bishop should, within twenty-one days after receiving the complaint, transmit it to the person complained of, and should require such person, and also the person making the complaint, to state in writing within ten days whether they were willing to submit to the directions of the bishop touching the matter of the complaint without appeal. A long discussion ensued on this clause, in the course of which several amendments to it were suggested, but the Archbishop of CANTERBURY, having declared that the great majority of cases would be settled by the friendly arbitration of the bishop, expressed his strong objection to the withdrawal of all discretion from the bishop. Upon a division the clause was carried by 93 to 49, and a proviso was added declaring that no decision come to by the bishop should be considered as deciding any question of law so that it might not be raised again. On the next clause, proposed by Lord SHAFTESBURY, an amendment, moved by Lord NELSON, providing that security for costs to the amount of 100*l*. should be given by the person or persons making the complaint before the appeal to the judge should be allowed, was carried by 71 to 58. Some clauses in the original bill were then omitted as a consequence of the adoption of Lord Shaftesbury's amendments.

Lord BATH having moved "that the House do resume," the motion was supported by Lord KIMBERLEY for the reason that an amendment requiring security for costs had been carried, and no one seemed to be aware what the effect of that amendment would be; but the LORD CHANCELLOR ventured to predict that the effect would be that no proceeding whatever would be taken under the bill; and the Archbishop of CANTERBURY remarked that, if that prophecy were fulfilled, and the clergy were content with the arbitration of the bishop, he did not see that any great evil would be done.

The House then resumed, and immediately afterwards adjourned at ten minutes past twelve o'clock.

Yesterday the House again went into committee on the bill, and Clauses 16, 17, and 18 were withdrawn. Clause 19, referring to the inhibition of the incumbent, underwent a lengthened discussion; but it was ultimately agreed to without material alteration. Clause 20, relating to cathedrals, was struck out, it being intended to bring up a new clause on the subject upon the report of the bill.

On Clause 21, providing that if the bishop should direct in any monition that a faculty should be applied for, such fees only should be paid for such faculty as might be directed by the rules and orders, an amendment proposed by Lord SALISBURY providing that the faculty should be granted gratuitously was agreed to.

The committee having now arrived at the stage in the bill where the Bishop of PETERBOROUGH proposed to move his amendment, the House resumed.

DISESTABLISHMENT MEETING AT ABERDEEN.

(By Electric Telegraph.)

ABERDEEN, Tuesday.

A large influential meeting on the subject of patronage and disestablishment was held here today in the Music Hall Buildings. Lord Provost Leslie presided. Mr. Greig, from Edinburgh, addressed the meeting on the motion of Mr. Henderson, Esq., of Devantra. It was resolved to form an association to promote disestablishment, and to petition Parliament against the Patronage Bill as most unsatisfactory and not at all fitted to heal the divisions in Scotland. Lord Provost Leslie, George Thompson, Esq., of Pitmedden, and George Webster, Esq., Advocate, were appointed presidents of the new association. It was agreed to hold another meeting with the view of explaining the nature of the Patronage Bill. A similar meeting was held in Arbroath, on Monday evening; David Consar, of the Elms, presiding.

Dr. R. Kestell Cornish, recently consecrated first Bishop of Madagascar, with clergy and helpers, ten in number, will sail for his distant diocese on Saturday next.

The Rev. Dr. Lord, of the Bethany Congregational Church, Montpelier, Vt., has boldly advocated at a public meeting the plan of appointing female deaconesses, and the church has acted on his suggestion.

RITUALISM AT ST. ALBAN'S, HOLBORN.—No appearance has as yet been entered on the part of the Rev. A. H. Mackonochie to the citation for Ritualistic practices at St. Alban's. The time has expired, and an application will be made to proceed hearing in the Court of Arches.

DR. THIRLWALL'S SUCCESSOR.—The name of the Rev. Lewis Gilbertson, rector of Braunston, Northamptonshire, is mentioned in connection with the bishopric of St. David's, which is about to become vacant. Mr. Gilbertson is a Welshman, and has lived for the greater part of his life in the Principality.

CHURCH AND STATE IN BOHEMIA.—The *Czech*, the organ of Cardinal Schwarzenberg, publishes an article respecting the conference of bishops at Prague, which states that the Bohemian Episcopate will not submit voluntarily to the ecclesiastical laws. On the contrary, it will resist them, and its passive opposition has already begun with the appointments to vacant benefices.

THE IRISH PRESBYTERIANS AND INSTRUMENTAL MUSIC.—The General Assembly of the Presbyterian Church in Ireland on Friday discussed the question of employing instrumental music in churches, and a resolution was passed expressing grave disapproval of the seven congregations in the south and west which did not give up the use of instruments and harmonise their service of praise.

THE IMPRISONED BISHOPS IN GERMANY.—A Berlin telegram states Prince Bismarck is opposed to amnesting the imprisoned bishops, on the ground that the new laws, though passed under pressure, must be enforced if they are to be respected. Should the bishops petition the king a pardon would probably be granted; but the Chancellor in his own initiative will not recommend His Majesty to grant one.

A NEW ROMAN CATHOLIC SYNOD IN IRELAND.—The Pope has, through the Propaganda, issued a mandate to Cardinal Cullen to convene a national synod or council for the consideration of ecclesiastical matters in the Roman Catholic Church of Ireland. It is now nearly twenty-four years since the Council of Thurles was held. Among the questions to be discussed are the points raised in the O'Keeffe case as to the law declaring illegal all bulls and rescripts from the Pope, also the relations of conventual houses to the State, the legal disabilities of the Jesuits and other orders, the influence of the clergy in contested elections, and the claims of Roman Catholics as regards university and primary education.

THE PEERS WHO OBJECT TO CHURCH LEGISLATION.—The twenty-nine peers who voted for the Duke of Marlborough's motion against going into committee on the Public Worship Regulation Bill were the Dukes of Buccleuch, Marlborough, and Rutland; the Marquises of Bath and Sligo; Earls Beauchamp, Crawford, De la Warr, Devon, Feversham, Glasgow, Limerick, Longford, Morton, Nelson, Powis, and Stratnmore; Viscounts De Vesci, Gough, and Templemore; the Bishop of Salisbury; Lords Acton, Boston, Carew, Clinton, De Tabley, Fliot, Forbes, and Teynham. The Archbishops of Canterbury and York, and the Bishops of Bangor, Bath and Wells, Carlisle, Chichester, Exeter, Gloucester and Bristol, Hereford, Llandaff, London, Manchester, Norwich, Peterborough, Ripon, Rochester, St. Asaph, Winchester, and Worcester voted in the majority.

THE METHODIST CHURCH OF THE UNITED STATES in 1844 divided upon the slavery question, the Southern branch forming a separate organisation of their own under the title of "The Methodist Church, South." The Northern branch at their last general conference in 1872 appointed delegates to the next general conference of the Southern branch, with a view to healing this division. This conference is now in session at Louisville, and has adopted a report from a committee for the appointment of a delegation to return the friendly greeting of the Northern Church, and to arrange the basis of a reunion. It is quite probable that in this way the Methodist Church in the United States will be again united in one organisation. The Presbyterians, who divided upon somewhat similar issues, reunited not long ago, and are now one body known as the "United Presbyterian Church."—*Times Correspondent.*

CONVOCATION.—Of all wild schemes for healing the ills of the Church, the wildest was proposed by Lord Limerick and the Bishop of Lincoln, who both implored the House and the country to put supreme trust in Convocation. The bishop argued that Convocation should rule the Church of England for the same reason as the General Assembly rules the Church of Scotland; but the difference between the two bodies is as great as the difference between the two Churches. The one has held power for three hundred years, and has never abused it. The other has always abused the power with which it has been fitfully entrusted. The one is composed of laity as well as of the clergy, while the other represents the clergy alone, and only a portion even of them. The one has some right to speak in the name of the Scotch people, but the other reflects the views of only a small portion of the English. All Scotchmen read the debates of the General Assembly with respect, but most Englishmen never read a line of what is said by Convocation. To claim governing power for such a body—a mere clerical clique—is to ask a sane nation to perpetrate the grossest of all human absurdities. No. Lord Westbury correctly defined Convocation when, in his famous speech, he said that it escaped the penalties of *præmunire* so long as it did nothing but talk harmlessly. The prosaic truth is, that the place which the General Assembly fills in Scotland is filled in England by the House of Lords and the House of Commons. The conscript fathers who meet in these august assemblies constitute an ecclesiastical as well as a secular Parliament, and the debate of last night attests the reality of their theological functions.—*Daily Telegraph.*

A WORCESTERSHIRE PARISH.—The *Rock* says that a most extraordinary state of affairs has just been brought to light in connection with the parish of Upton, Warren, in Worcestershire. The population is entirely agricultural, the number being set down at 369. The present rector has been non-resident for a long time, and is known only to a portion of the parishioners. The living is returned at 800*l*. a-year, but it is alleged to be really worth nearer 1000*l*. per annum. The spiritual care of the parish is handed over to a curate, who receives from

the rector 100*l.* a-year, minus 43*l.* for rent of rectory and use of furniture. For some time Mr. Hooper, the rector, has been residing at Tenby, where, it is believed, he employs his leisure in cultivating a large farm. The curate has never seen Mr. Hooper, and is now under notice to leave, consequent upon a personal disagreement with him which has been referred to the archdeacon's decision. The grazing of the churchyard, only a few yards in extent, is "let" to one of the village farmers, and on one occasion the sheep came to the church-door during Divine service, the performance of which they seriously disturbed by joining—or rather bleating—in with the responses. Lately, however, arrangements have been made to prevent such unseemly occurrences, and the parishioners pay 10*s.* a-year to the clerk to keep the churchyard and walks in proper order. The church is the only place of worship in the parish, and the average congregation is about forty, of whom nearly half are pupils at a boarding academy for young ladies. The living is in the gift of the Earl of Shrewsbury, but the rector was inducted before the time of the present earl, and as the patron has no power until a vacancy occurs, two memorials have been addressed to the Bishop of Worcester, asking him to compel residence or enforce resignation. Strange to say, hitherto nothing has been heard of any steps taken by his lordship in the matter.

THE TWO IRISH UNIVERSITIES.—The two educational institutions in Dublin—Trinity College and the "Catholic University"—are trying to outbid each other for the possession of the Roman Catholic youth. The older establishment has constituted its senate, whose composition is of a far more liberal sort than its Tory predecessor, and, by the exemption of the Divinity School from the regulations, promises further reforms in the direction of the total removal of all religious disabilities, and even, if the provost can have his own way, the establishment of a chapel within the walls in which Roman Catholics can worship according to their own fashion. Monday last also witnessed what has never yet been seen on the doors of Trinity College—the name of a Roman Catholic, Mr. Curtis, posted up as one of the successful candidates for a Science Foundation Scholarship. What renders this success the more remarkable is, that the young gentleman in question was educated by the Jesuits, and has preferred T.C.D. to the newer foundation, at the very time when the Jesuits have been nominated to directive posts at Stephen's Green, and when the Cardinal has been solemnly dedicating the rejuvenated University to the Sacred Heart, and the Bishop of Ardagh has been sermonising within its chapel walls to the effect that the Ultramontane College was "the visible symbol of principles which are essential to the life of Christian liberty in the country, and carried within it the best, the only hopes of Catholic Ireland." The Cardinal and hierarchy will not now be appeased by any concession on the part of Trinity College; they will have everything their own way, or nothing, and therefore it is that they are straining every nerve to keep their young men from the Elizabethan and to force them into the Cardinalitial foundation. In fact, there is a rumour afloat that if Roman Catholics persist in preferring the Protestant to the Papal establishment, all who frequent the former will shortly fall under the same censure as those who matriculate at the Queen's Colleges.—*Echo.*

THE BISHOP OF PETERBOROUGH'S NEUTRALISING PROJECT.—In the Public Worship Regulation Bill the Bishop of Peterborough has given notice that he will propose a new clause after Clause 22 excluding seven points from the action of the bill. He would allow no litigation as to the side of the table at which the minister should stand in celebrating the Communion, nor as to the use of the words of administration otherwise than separately to each communicant, or its celebration during evening service. The use of hymns, the preaching of sermons otherwise than as parts of the Communition Service, the daily use of morning and evening prayer, and the use of the Communition service, he would leave, as they are now practically left, to the individual incumbent. Lord Cairns has made the suggestion that to these excepted points should be added the rubric which directs the use of the Athanasian Creed. The *Daily Telegraph* remarks that Lord Nelson seeks to neutralise the dress of the clergy during their ministrations, one of the very things to which the present bill would apply a definite rule. The Evangelical Protestantism of Lord Oranmore and Browne, on the other hand, would neutralise that part of the service which gives a priest power to say, "Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." The same zeal for Low Church principles makes him add a clause for the neutralisation of the words which, in the service for the sick, give the clergy authority to grant sinners a kind of absolution. That is a pretty good beginning, but there is no reason why the process of neutralisation should stop at those limits. The baptismal service, the burial service, and many other parts of the Prayer-book might be "neutralised" with equal justice. We wonder that no Peer has tried his hand on the Thirty-nine Articles, and we tremble for the audacity of the Lower House. But as to the Bishop of Peterborough's proposal, it is not likely to be so easily carried. Thus Dr. Alford, late Bishop of Victoria, writes as follows to the Archbishop of Canterbury:—"I deem it my duty to your grace and to the Church plainly and publicly to state that were the eastward position of the celebrant to be legalised I should feel myself as a bishop so compromised in fidelity to our Lord and Master Jesus Christ—whose true humanity and the finality of whose sacrifice on Calvary I hold to be impugned by the doctrine of His Presence in the elements and its contingent teaching and ceremonial—that it might become a most serious question whether under such altered conditions I could continue my ministrations within the Church of my forefathers, for such permission would be in his view 'unprotestantise the Church of England.'"

DECENCY OF LANGUAGE.—We wish to say a word in favour of a decent tone of conducting newspaper discussions, and perhaps our best mode of recommending decency is to show the evils that arise from the want of it. But whence shall we cull our examples? From the penny press? No. There was a time when men feared that a cheap press would be licentious, but experience has shown the fear was groundless, and that penny, and even half-penny, newspapers are as decorous as those that maintain the price of threepence, or even the princely rate of sixpence. Nor do we resort to satirical newspapers, to those that are really depositaries of wit, or to the inferior pseudo-jokers that try to amuse people by affected gambols in type. We must go to Church organs, to papers of which the chief contributors are clergymen, and enjoying their especial regard. The *Rock* is more offensive in spirit than in words. It sneers at bishops and dignataries for their "self-esteem." It brands a bishop as "a mischievous man"; it reproaches a prebendary for "belief in his own wisdom, joined with a disagreeable suspicion of his own mediocrity," calls him a "good, simple, vain man," and besides these imputations of weakness, assails his motives very freely. If we were to charge an eminent clergyman with "a desire to win for himself a more than brazen immortality," and to be "a leading spirit in the ecclesiastical parliament" by bringing forward "crude schemes and foolish crotchets," we should be condemned as abusive and utterly wanting in the respect due to reverend men. But the *Rock* makes free with the weaknesses, peculiarities, and motives of leading Churchmen in a way that the secular press usually avoids. We quite agree with the *Rock* in one point. It has discovered "the incompetency of the clergy to act the part of legislators," and will, it may be hoped, make this discovery so well known as to secure success for the next motion to relieve the bishops from their legislative cares. The *Rock* is a small sinner against decency compared with the *Church Herald*. We stand amazed at the violent language of this most reverend organ. The bill brought into the House of Lords by the Archbishop of Canterbury, and stoutly supported by the Archbishop of York, is described as "double dealing," "a rascally bill," "a foul and impudent injustice," "a precious bill," containing propositions "outrageous and most irrational." And as the *Rock* has discovered the incompetency of the clergy for legislation, the *Herald* is driven by this bill to ask "of what possible advantage is the presence of the bishops in the House of Lords"? We are amused to find the once hated and dreaded word "disestablishment" perpetually occurring in these ecclesiastical journals. The *Herald* thinks that if Mr. Disraeli be so unwise as to support the Archbishop's Bill, Mr. Gladstone may rally the Church party almost to a man around him, and "in three years we should have disestablishment." But if the bill pass, then the cry will resound, "The work of disestablishment is done, and the bishops have done it."—*Sheffield Independent.*

THE ALL SAINTS DECLARATION.—A short time ago a meeting of clergy was held at All Saints, Margaret-street, to consider the present state of ecclesiastical law in regard to ritual, and the different proposals for its amendment. The *Guardian* publishes the declaration agreed upon at the meeting, and states that the Rev. Berdmore Compton, the vicar of All Saints, will receive the names of those clergy who wish to sign it. The signitaries express their belief that the Church of England is governed in the matter of ceremonial, ritual, and ornaments by the rubrics of the Prayer-book of 1662. Bishop Cosin is quoted for the statement that these rubrics intended to legalise the usages of the second year of King Edward, but unhappily what these were has never been authoritatively stated. Great uncertainty has been the result, and this uncertainty has been aggravated by the fact that "contrary usages, dating from 1552, have continued despite the rubrics of the last revision; depressing to a lamentable degree the general standard of public worship in the Church, and really deserving the imputation of lawlessness, so freely cast upon the practice of many who endeavour to adhere to the existing rubrics." What in the opinion of the signataries ought under these circumstances to be done is thus set forth:—

We believe that it is highly expedient that the question of the ceremonial, ritual, and ornaments of the Church of England now in dispute, should be brought under consideration, with the view of arriving at some plain, distinct, and definite direction thereupon, regard being had to the evils of a rigid uniformity. We believe that this consideration belongs to "the sacred Synod of this nation," declared by the 136th canon to be "the true Church of England by representation." To its ordinances and constitutions we doubt not that all Churchmen would loyally submit. In the meantime, inasmuch as we are of opinion that usages, though legal, are not always or everywhere expedient; and, having regard to the long desuetude of much of the full legal ritual of the English Church, we think it desirable that the restoration of long disused customs should not be made unless other simpler services be provided to meet the requirements of a reasonable number of *bona fide* worshippers (when such are found to exist) who disapprove of such restoration, and cannot conveniently attend other churches. We believe that such temporary arrangement, of a voluntary character, could be easily made and carried out, and that it ought to stop the distressing litigation which now agitates the Church. We believe also that it would remove all plea for any merely parliamentary legislation for the purpose of enforcing the law in its present state, and we regard with the utmost regret and disapproval all such legislation at the present moment, as tending to promote not only the disestablishment of the Church of England, but its actual disruption. Finally, we desire to state, that whereas much misapprehension prevails as to what is intended by a reference of the above matters to the bishops and clergy in Convocation, we are in no wise asking therein for any alteration in the constitutional law of this Church and realm; nor in any wise claiming for the bishops and clergy in Convocation either the enacting of law or the judicial interpretation of the same, the first belonging to the Crown in Parliament, the second to the courts of law exercising their proper function of interpreting and applying the law.

The signatures published are mostly of those of very high, if not extreme, Churchmen. They include Canon Bright, Mr. Carter, Archdeacon Denison, Mr. Gutch, Mr. Hugo, Mr. Liddell, Dr. Littledale, Mr. Lowder, Mr. Mackonochie, and Mr. Orby Shipley. Among the more moderate Churchmen who have signed are the Dean of St. Paul's, and Canon Gregory, Archdeacon Freeman, and Mr. Oakley, of St. Saviour's, Hoxton.

Religious and Denominational News.

CHRISTIAN EVIDENCE SOCIETY.

The fourth annual meeting of this society was held on Friday afternoon at Willis's Rooms. The chair was taken by the Bishop of London. The proceedings having been opened by the Rev. Mr. Barker with prayer,

It was announced that letters of apology for non-attendance had been received from the Bishop of Peterborough, the Bishop of Derry, Sir Bartle Frere, Mr. S. Morley, M.P., the Dean of Chester, Sir Charles Reed, the Rev. Gordon Calthrop, and the Rev. Dr. Allon.

The SECRETARY (the Rev. P. Barker) read the report. It said that the society's work had been and still was mainly carried on in the metropolis. While one phase of thought was prevalent in the capital, it was reflected more or less throughout the country. Hence, if the society could in any way check the progress of infidelity in the metropolis, the committee believed much would have been effected towards checking its progress throughout the country; whilst, on the other hand, if infidel opinions were allowed to be published in London without any attempt on the part of Christians to expose their fallacies or to counteract them, it was much to be feared that their baneful influence might work its way into places which might appear at first sight to be altogether beyond its reach. Mention was then made of the series of "Evidential Discourses" delivered on week-day evenings during the London season of 1873, at St. George's Hall, Langham Place; of the delivery of a course of eight sermons at Holy Trinity Church, South Hampstead, during the autumn; and of lectures or sermons at Hoxton, Shoreditch, Clerkenwell, Stratford, Deptford, Westminster, Chelsea, Spitalfields, and the New Hall of Science, Old-street. With regard to the last-mentioned place, the committee said,

This hall, as was explained in the last report, is the centre of "Secularism" in London, where Mr. C. Bradlaugh lectures usually every Sunday. The lectures given in this place are attended, as might be supposed, with circumstances of the greatest interest. The audience, which is always large, consists almost entirely of working men, of whom it is evident that several are the regular frequenters of the hall, among whom are included a considerable proportion of unbelievers. The attention with which the lectures have been received has been most marked, and the committee fully trust that by God's blessing a permanent impression for good has been the result. The lectures were published as they were delivered, and sold in the hall (below cost price) at the low rate of one penny each. A very large number were sold in this way, the greatest interest being evidently taken in them. As in former years, discussion was allowed after the lectures; and though on several occasions interesting and useful debates took place, on others the opposition was of a very feeble character.

During the summer months infidel lecturers were actively engaged in many districts in seeking to propagate their opinions in the open air; it became of importance, therefore, that Christian advocates should, where it was possible, be present in order to refute their objections, and should also take the opportunity of delivering addresses of a popular character on the "Evidences" to the crowds who come together at certain favourite places of resort. At London-fields, Hackney, courses of lectures had been arranged by Mr. Cowper, assisted by Mr. F. E. Brown, in which Messrs. Cowper, Turpin, Jeffries, Harrington, and Humphries had taken part. At the railway arches, St. Pancras-road (under the management of Mr. G. M. Turpin), lectures had been delivered by Messrs. Turpin, Blyth, Barnard, Middleton, Taylor, and Earwaker. Lectures had also been delivered by Mr. Turpin and others at Chelsea-bridge, at the entrance of Battersea-park, at the Royal Exchange, and at Clerkenwell-green. Several lectures or addresses had been given during the past year in important towns throughout the country, and the most gratifying reports in regard to them had been received by the

committee. The towns thus represented included Nottingham, Northampton, Bristol, Edinburgh, Glasgow, Cardiff, Exeter, Plymouth, Newcastle-on-Tyne, Bristol, Sheffield, Leeds, &c. The committee are taking steps to obtain the services of a lecturer who might be ready to conduct classes whenever there might be an opening for them in or near London, and they earnestly invite the co-operation of clergymen and others in that object. In January last the committee began the publication of a monthly periodical entitled the *Christian Evidence Journal*, under the able editorship of Mr. B. Harris Cowper. It was issued at the low rate of twopence per month, and was supplied gratuitously to annual subscribers to the society of 1*l.* 1s. and upwards. They were glad to be able to report that its circulation was steadily increasing. The balance-sheet for the year ending March 31st showed that the total receipts during the year had been 1,493*l.* 7s. 4½d., and the expenditure 1,480*l.* 0s. 2½d., leaving a balance of 13*l.* 7s. 2d. On comparing this balance-sheet with that which was presented last year, it would be seen that there had been a diminution of more than 500*l.* in the balance at the society's bankers. The committee regretted to have to make such an unsatisfactory financial statement; and when they add that, since the auditing of the accounts, they had been obliged to sell out a fourth part of their reserve fund, it would be seen that they had good reason for appealing to the public for additional funds.

The CHAIRMAN said the report just read justified him in congratulating them on the position which the society had won for itself as an important and almost necessary agency for the promotion and defence of true religion. Of the need of it there could be no doubt. Infidelity prevailed amongst all classes, and numbers were led into the devious paths of scepticism through ignorance, the misleading of others, or their own evil hearts. The peculiar difficulty of the time was that infidelity was so multiform in its sources. It did not consist only in disbelief of the Bible, but was supplemented by the criticisms of Strauss and others. And among the more educated classes there was that destructive system of criticism which professes to judge of all revelation by the "verifying faculty," which means simply this:—"I myself, by what I think another man must or must not have thought or said under the circumstances in which he was placed, am led to believe this, and not believe that." Secularism was the most prevalent form of unbelief amongst the working classes, a system which led them to make the best of this world, on the ground that it alone was certain. Then there was Materialism, which, contemplating one part of man's nature ignored the rest, and could not even conceive of a God. On the other side was Pantheism, which, sure of nothing but spirit, merged all in one, and regarding all as God, practically had no God. Lastly, there was that curious process which had produced scientific atheism, which, observing the invariable sequences of laws, deified those laws and regarded the existence of an Eternal and Omnipotent Being as improbable. The Chairman then referred to the operations of the society in counteracting those various forms of infidelity, and reminded the meeting of the various forces which they had on their side. He also expressed his satisfaction that Churchmen and Nonconformists were able to unite in the work of that society.

The Archbishop of YORK, in moving the adoption of the report, said he wished he could fully share the hope expressed by the chairman that the spread of infidelity had somewhat abated since that society was founded. In visiting the continent he had found that infidelity in various forms still prevailed to a great extent in the two leading countries—Germany and France. He admitted that there was a change in the tone adopted, but the evil was not on that account the less dangerous. It was not now with a polite sneer, still less with a rude buffet or coarse words, that Christianity was assailed; but the whole scheme of philosophy was without a God. He did not think the tone of works like those of Strauss were as dangerous as that calm self-sufficiency of science which, adopting the secular view of things, said that there was nothing but experience as the source of knowledge, and that no wise man would trouble his head with any doctrine that lay beyond the verge of this world. That society declared that there was an answer to such things. It would not do for them to let matters of that kind go by default. They must not face these difficulties and perplexities with gloves on their fingers, but must grasp and deal with them like men. (Cheers.) The whole tone of society required that. It was not because men were placed in high office in the Church of England, or trusted with the confidence of a Nonconformist congregation, that the world would listen to them on a subject of that kind. (Hear, hear.) These were times of substantial equality, and the world would only give them credit for what they did. They must show men something of their quality if they wished to exercise any influence among them. (Hear, hear.) There were fresh objections for Christians to answer, and the necessity for effort was likely to continue. Most valuable assistance in the work had been rendered by laymen as well as clergymen, and he felt great pleasure in acknowledging the aid of many Nonconformist brethren. (Cheers.) He was most anxious that the upper classes in the metropolis should be reached by the society; and should be glad if there were some easily-accessible place where on Sunday they could hear a sermon delivered on some branch of the evidences in favour of the Christian religion.

The Rev. Dr. ARTHUR, in seconding the resolution, said he entirely concurred in the opinion just expressed that their proper course was to address themselves to all classes in defence of Christianity. The world had never found anything else so good; there was nothing else that made individuals so useful, families so happy, countries so easy to govern, and nothing which, notwithstanding all drawbacks, had done so much for mankind. (Hear, hear.) He was quite willing to meet the issue raised by Auguste Compte and his biographer Littré, that the mathematical laws presupposed nothing. He maintained that they at all events presupposed mind. (Hear, hear.) The Bible required them to believe in an Eternal Being, and everything else required them to believe in an eternal something. He would rather believe in an Eternal mind out of which something came than in an eternal something which had nothing to do with mind. (Cheers.) He believed that the work of that society had already been of signal benefit to the cause of religion, and he could not doubt that if they persevered that victory would be not on their side, but on the side of their Lord and Master.

The Rev. Dr. JOBSON moved the next resolution, viz.:—

That this meeting, learning with much thankfulness to God the means of success which has already attended the society's work, judges it to be of the greatest importance that the operations carried on by means of lectures and classes should be extended throughout the country, and that in particular attention should be given to the instruction of the young in the evidence of Christianity.

He subscribed to the position already taken that they should not simply stand on the defensive, but go forth and do battle with the enemies of the truth. He supposed he must be called a Nonconformist, though he could subscribe to the Thirty-nine Articles and had always used the Liturgy, and thousands of the Nonconformist denomination to which he belonged would, he was sure, gladly join in the work of that institution. (Cheers.) He did not believe that society was about to fall to pieces through the progress of infidelity. Various classes were now instructed in the evidence of religion, and it was still true that if a bushel was filled with wheat it could not be filled with chaff. (Cheers and laughter.)

Dr. GLADSTONE, in seconding the resolution, said he could, if it were proper to do so, narrate cases of usefulness on the part of that society which would fill the hearts of all present with gratitude. Lectures had been successful in the past, and lectures would, he fielt confident, be successful in the future. The discussions also had generally been productive of great good. He did not think it desirable to have discussions on all occasions, but at such places as St. Luke's, Old-street, they had shown that they were ready to meet the objections of infidels standing on their own ground. Christians must not be afraid of inquiry either in the case of the young or of adults. He had learnt from experience that in churches and families where there was a very free inquiry in reference to religion, persons in the end seldom threw off the great truths of Christianity. He deprecated the common practice of stating objections to Christianity in the pulpit without answering them properly, as calculated to do a vast deal of mischief. He approved of the scheme of forming classes, and warned the Christians against speaking as though the study of the marvels of nature tended to undermine religion in the minds of the students.

The resolution was shen adopted.

The Bishop of GLOUCESTER and BRISTOL moved the following:—

That in addition to the agencies now adopted by the society, it is desirable to further the publication of important works bearing on the present subject of controversy.

That resolution had, he observed, already been condemned by anticipation. (Laughter.) The Archbishop of York thought it was not desirable that the society should publish independent works bearing on infidelity; but the words of the resolution were—and they were used designedly—"to further the publication of important works." (Hear, hear.) The work of the society had been a progressive one. God had greatly blessed their efforts in the form of lectures and discussions; and they had been encouraged to extend those agencies; and the committee now thought it advisable to further the publicatiou of larger, and, if he might use the expression, more solid, works designed to meet the special difficulties of the present time Some might ask, "Is not infidelity a mere passing phase, and are you not showing too much anxiety about it?" He feared that infidelity was assuming a very distinct character. There had recently been published a work in which the writer inquired whether Christianity was true or false. The writer said that Christianity was a system that must at some time or other have shocked the minds of thinking men; that it outraged reason and common sense; and that their blessed Lord and Master's teaching was a perfect development of natural morality, and nothing more. Such statements required formal and distinctive answers. Works such as that must be met by solid and distinctive arguments. Men said, "O, but after all, go to the old sources." Well, he would take two names for illustration. One was the great and honoured name of Bishop Butler; the other the eminent, but comparatively unknown name of Dr. Hartley, who, 150 years ago, published an able defence of Christianity. Would the argument of Bishop Butler meet all the difficulties of the present time? That argument presupposed a God of nature, but now they were confronted with the denial of the exercise of any personal God at all. The argument was now, as it were, behind Bishop Butler, and they had to deal with what might be termed the "previous question." The same remark applied to the work of Dr. Hartley. They must, therefore, look for fresh defenders of the faith. Another want was that of money. They were resolved not to hoard, but to spread what they were supplied with for the cause of the truth. They also wanted men, and he trusted they would be found.

The Rev. J. H. TITCOMB, in seconding the resolution, expressed his full concurrence in the object as explained by the mover. The Christian Evidence Society had gone into Mr. Bradlaugh's own place, not to condemn men as if they had closed their ears against the truth, but as men for whose salvation Christ died, and the more they saw of such men the less they feared to meet them. The committee now wished to meet a class of men who disdained lectures like theirs as if they were nothing to such profound thinkers as themselves, forgetting that the profoundest thinkers had ever been ready to listen to the simplest truths.

On the motion of the Earl of HARROWBY, who observed that the teaching of Christian evidence was far too much neglected in the education of youth, seconded by Major-General BURROWS, a vote of thanks was given to the right rev. chairman, who closed the proceedings with the benediction.

BAPTIST CHAPEL FOR SOUTH ESSEX.—The Baptists of Leytonstone, Wanstead, &c., feeling the urgent necessity for the suitable representation of the denomination in this rapidly-growing suburb, are initiating a movement for the erection of a chapel that shall be worthy alike of the denomination and neighbourhood.

METHODIST PREACHERS' ASSOCIATION. — The twenty-sixth anniversary of the Methodist Local Preachers' Mutual Aid Association is being observed in Manchester. The religious services were held on Sunday in the various chapels, and the business and public meeting on Monday, under the presidency of Mr. Robert Daws, of Norwich. The annual report of the general committee stated that an addition of 600*l.* to the funds had resulted from a challenge from an old local preacher, who offered 60*l.*, if others contributed in the same proportion. The members number 2,370, of whom 530 are honorary, and 1,840 benefit members. The association has paid in benefits, &c., nearly 47,000*l.*

FOREST-HILL.—On Wednesday, May 27, a bazaar in aid of the building fund for the erection of school and class-rooms in connection with Trinity Church, Stanstead-road, Forest-hill—minister, Rev. T. Given Wilson—was opened by Henry Gover, Esq., of the London School Board. Mr. Wilson briefly stated the purpose for which the bazaar was about to be held. During the past few years, owing to the increase of the Sunday-school, and the necessity that arose for increased pew accommodation, they had their attention directed from time to time to the desirability both of church extension and school erection. Ultimately sixty new sittings were added, and the decision arrived at that building plans adapted to the present requirements of the church and Sunday-school should be prepared, and the work of erection immediately commenced. An appeal was made to the congregation, and the response was such as to lead to the commencement of the first portion of the building scheme. This, consisting of the extension of the apse and minister's vestry, and the erection of two class-rooms, has been finished and paid for, at a cost of upwards of 500*l.* By the completion of the building scheme, sixty additional sittings will be added to the church, and a commodious structure raised, suitable for a lecture-hall or schoolroom. This work it is proposed to begin immediately, and it is to help in defraying the cost of it that the bazaar was held. Mr. Gover, after a few congratulatory words, spoke of the increasing necessity of Sunday-schools and earnest Christian teachers—a strain of remark in which he was ably followed by the Rev. Dr. Rosenthal, vicar of St. Saviour's, Brockley, and the Rev. A. Gray Maitland, pastor of the Church in the Grove, Sydenham. The bazaar was then pronounced open, and, at the conclusion of three days' sale, realised the sum of 350*l.*

THE FOURTH MARTYRS CHURCH IN MADAGASCAR.—In a letter to the *English Independent* the Rev. W. Pool gives some interesting particulars in connection with the opening of the Fourth Memorial Church in Madagascar, in presence of nearly the whole staff of missionaries in Imerina, the deputation from the London Missionary Society, and an overflowing congregation of natives. The new church stands on the Tarpeian Rock of Ampamarinana. The opening services commenced on Saturday, March 28th, at half-past eight, the native pastor giving out a hymn of thanksgiving, which was sung with a volume of voice quite unusual in Madagascar. He then offered prayer, with suitable hymns between, and prayers offered by native pastors, who suffered themselves during the persecution. The following missionaries took part in the service:—Rev. B. Briggs (minister of the place) read a short historical statement respecting the mission, and the origin of the memorial churches. Rev. R. Toy offered the dedicatory prayer; Dr. Mullens delivered an able address founded on Daniel vi. 10, which was most appropriate, translated into the venacular by the Rev. G. Cousins; Rev. C. Jukes followed with one of his telling sermons, from the words, "Who shall separate us

from the love of Christ?" The singing was earnest, led by the native pastor, five of the hymns being written for the occasion by the Rev. J. Richardson. Thus passed a truly historical anniversary day, a joyous occasion indeed, not only to the Malagasy Church, but also to those who have left home to minister to them in word and doctrine. Twenty-five years ago on that very day were fourteen faithful followers of Christ pushed over the precipice on the west side of the church, and four nobles left their clay tabernacles amid tongues of flame at Farovohitra; and although the queen and court, with a large retinue, had left the city for the ancient capital Ambohimanga, some two thousand voices, it is supposed, joined most heartily in the thanksgivings, and, we will fain hope, like old Simeon, rejoiced that their eyes had seen God's salvation. The services were continued; as the next day was the Sabbath, a still larger number being either in the church or in the churchyard. In the morning prayers were offered by Rev. J. Richardson and the Rev. J. Sibree, also by native pastors. Andrianaivoravelona, the native pastor of the church, who has just completed his four years' course at the college, preached from Rom. viii. 17. He was followed by the Rev. W. E. Cousins, who preached from the words, "And by it, he being dead yet speaketh" (Heb. xi. 4). When the congregation was dismissed, we gathered to listen to an able discourse in our own language by the Rev. J. Pillans, on "The Three Hebrew Youths—their consistency, steadfastness, trust in God, and God's care of them." At this, as well as the other services, members of the Norwegian Mission were present. At the afternoon service, in addition to some native pastors, the Rev. J. Hills and the Rev. T. T. Matthews took part. The Rev. W. Montgomery preached on the parable of the tares and the wheat, the hymns being, at all the services, announced by the Rev. B. Briggs. The anniversary of such a day has never been observed in Madagascar. The days of darkness are well remembered, for they were many and it was very dark. The brightness of Gospel day now shineth, and a portion of the darkness is dissipated; but brighter and purer days are longed for and expected.

FAREWELL OF REV. H. T. ROBJOHNS AT NEWCASTLE.—On Sunday evening week, the Rev. H. T. Robjohns, B.A., delivered his farewell sermon to the members of West Clayton-street Congregational Church, Newcastle, of which he has been pastor for thirteen years. Mr. Robjohns intends going to Switzerland for a month or five weeks, to recruit his health, and hopes to commence his ministry at Fish-street Congregational Church, Hull, about the middle of July. There was a large congregation to hear his concluding address, which was founded on Job xxxvi. 24—26, and 2 Cor. xiii. 11. On Monday evening, a very large number of ladies and gentlemen assembled in the schoolroom beneath the Clayton-street Church, for the purpose of partaking of tea, to which the Rev. H. T. Robjohns, B.A, was invited. The chair was taken by Mr. Aydon, one of the deacons, who, in opening the meeting, said they were gathered there under a strange admixture of feelings. They were sorry to part with Mr. Robjohns, who had become so much their friend in the many years he had been with them, and they rejoiced that he was going to a larger sphere, where they hoped his labours might be blessed. As he had made a home in Newcastle, they hoped that he would do so in Hull; and as he had found friends there, they hoped he might find friends in his new home. He had throughout done his work nobly and manfully, and very few men would have gone through what Mr. Robjohns had gone through since he came to Newcastle. Mr. Shepherdson than rose to make the presentation, and paid a flattering tribute to the character of the rev. gentleman as a minister, as a citizen, and a friend. He then presented a purse containing £105 5s., and said that not a single member had had any pressure put upon them for their subscription. In fact, the pressure was to induce them to stay their hand, and such as it was, it was the freewill offering as a memorial of their deep love. He then read the address, which was illuminated in a very artistic manner, and was of a very lengthy character, and which recorded the services of Mr. Robjohns had rendered the congregation during his ministrations. Mr. Robjohns, in rising to return thanks, was received with loud applause. One of the reasons why he was going away was that he felt that if he stayed he should have found it necessary to have asked for a very long holiday indeed, and one that might have seriously crippled the church, for he could not disguise the fact from himself that his health was not improving. Moreover, the health of his family was not very good, and he had a belief that the cold northerly climate had much to do with this state of things. He had many reasons for going, and on the other hand there were many for his remaining, and he could assure them he had not determined to terminate his long association with them without anxious and grave consideration of all the reasons for and against the step. In conclusion, he again thanked them in a feeling manner for the very acceptable present they had made him, and which they would be pleased to hear would enable him to recruit his health. Mr. Shepherdson then, on behalf of the ladies of the congregation, asked Mr. Robjohns to accept a beautiful gold watch, chain, and seals for Mrs. Robjohns, as a token of their love and esteem for that lady. Mr. Robjohns accepted the gift, and briefly returned thanks for his wife. The Rev. S. Goodall, of Durham, then addressed the meeting and dwelt in eulogistic terms on the many commendable qualities possessed by Mr. Robjohns. He said that Mr. Robjohns was the third minister that had gone from that district to Fish-street Chapel, the other two being the Rev. Thomas Clapham and the Rev. Mr. Bowman, who had both been pastors at the Bethel Chapel in Sunderland. The meeting was subsequently addressed by several other ministers, and concluded with a vote of thanks to the chairman.

CATERHAM.—The memorial stone of the Congregational Church in course of erection at Caterham was laid yesterday afternoon by W. G. Soper, Esq., B.A. The building, which will occupy a prominent site in the picturesque valley, is being executed by Mr. Roberts from the designs of Mr. John Sulman. The style is Gothic, and the principal material red brick; the walls are already raised to a considerable height, and the edifice, with its lofty tower, will, when completed, constitute an additional element in the beauty of the charming neighbourhood. The glorious weather largely contributed to the enjoyment of yesterday's ceremonial; but the comfort of the two or three hundred spectators who assembled to witness the outdoor portion of it would have been better consulted by the provision of some shelter from the burning rays of the sun, the effect of which was in no way diminished by the chalky nature of the soil. Among the gentlemen present were the Revs. J. G. Rogers, B.A., chairman of the Congregational Union; J. E. Tunmer, Wimbledon; E. Dothie, Norwood; J. S. Bright, Dorking; J. Whiting, N. L. Parkyn, and H. S. Aubrey, Croydon; Clement Dukes, M.A., Dalston; J. H. Hitchins, Pimlico; W. Dorling, Woodgate; and Robert Tuck, B.A., Bromley; also J. Spicer, F. Allport, W. R. Richardson, H. Mason, and T. J. Redgate, Esqs. The proceedings began with the singing of the hymn, "God of our fathers, to Thy name, this edifice we raise," announced by the Rev. Robert Tuck. The Rev. N. L. Parkyn then read some appropriate passages of Scripture, and the Rev. Clement Dukes offered prayer. The Rev. Robert Davey, the pastor, then informed the meeting that in a cavity under the stone about to be laid was deposited a bottle, containing copies of that day's *Times*, the *English Independent* of the 4th inst., a handbill, a financial statement, and other documents connected with the day's proceedings, also photographs of the chairman and committee. Mr. Redgate, in the name of the building committee, then presented to Mr. Soper a handsome silver trowel, with an inscription stating that it had been unanimously voted to him by the congregation in grateful recognition of his many and generous services in connection with the undertaking. Mr. Soper having gracefully acknowledged the gift, proceeded under the direction of the architect to spread the mortar. The stone was lowered into its position, and the level having been applied, it was declared duly laid. Mr. Soper then delivered an able and powerful address, in the course of which he dwelt on the relation of the building itself to the spiritual purposes for which it was being erected, illustrating his meaning by an analogy drawn from the physical and mental nature of man. The position of the stone he had just laid as a corner-stone in the edifice was also happily taken advantage of by the speaker to illustrate their principles as Christians and as Congregationalists. He then made a brief allusion to the ecclesiastical signs of the times, referring to the persistent efforts of the Roman Catholics for supremacy, the conflicting beliefs prevailing in the Established Church, occasioning appeals to the courts of law, and lastly the attempt of the Lords to settle the question of Church patronage in Scotland. These he regarded as the precursors of greater and organic changes which would involve a severe test for all ecclesiastical organisations. Congregational principles would be found adequate to the occasion, but both ministers and people must see to it that they be duly equipped for the conflict. A cold collation was afterwards served in a large tent in the grounds of the neighbouring hotel, presided over by J. Kemp Welch, Esq., and tea was subsequently provided, but we regret that through an error in the announcement of the railway arrangements our representative had to leave without being able to take further note of the proceedings.

MISSION WORK IN ST. GILES'S.—Mr. William Harrison, who has for eight years and a half been the evangelist of the Southwark Mission, has succeeded the Rev. G. W. McCree in the mission work in the neighbourhood of Seven Dials. Last week the farewell and recognition meetings were held. On Monday, in the Borough-road Baptist Chapel, there was a crowded attendance to the farewell, held under the presidency of the pastor, the Rev. G. W. McCree. After tea, to which about 200 persons sat down, the proceedings commenced with singing and prayer, after which the chairman gave somewhat lengthy details of the kind of work which a missionary had to perform in Seven Dials and the neighbourhood, of which the speaker had had something like twenty-five years' experience. He was thankful to find so thoroughly useful a man as Mr. Harrison was about to succeed him in the work of God in St. Giles's. He was sure Mr. Harrison would meet with the greatest kindness from the Rev. T. W. Handford, the deacons of Bloomsbury Chapel, and the people in the Domestic Mission. Mr. Andrew Dunn, in an appropriate speech, testified to his knowledge of the useful character of Mr. Harrison's work as the Surrey Chapel missionary, with whom he had been brought into intimate connection. He was a zealous and popular man, beloved by the people, and one who did his work in the best possible manner. Mr. Hawksworth added his testimony to the same effect, and said Mr. Harrison would be greatly helped in his labours by an earnest working wife. After a few words from Mr. Maxwell, of Surrey Chapel, Mr. Cornell read a well-written illuminated address from the Southwark Triumph Lodge of Good Templars, in which they tendered to Mr. Harrison an earnest expression of thanks for the manner in which he had helped them in the temperance work, in addition to other labour of a useful nature. Other addresses of a similar character were presented by deputations from the Alexandra Lodge, the Thomas Maundy Lodge, and the Victory Lodge. Mr. Hawkins, of the Borough-road Chapel, having delivered a short address, the Rev. H. Grainger, of Surrey Chapel, spoke of the very great service Mr. Harrison had been to Surrey Chapel, whom he had often designated one of the curates of Surrey Chapel. Mr. Stone and Mr. Salmon addressed the meeting, the latter presenting Mr. Harrison with a purse containing 10*l.* as a humble expression of esteem from the people of the Mission Hall. Mr. Salmon related the story of his early life of recklessness and sin, and of the instrumentality of Mr. Harrison in bringing him into the right path. Mr. Harrison in reply to these encouraging speeches feelingly expressed a hope that all that had been said might be found to be embodied in his life as a Christian missionary.—The recognition meeting was held in the Mission Hall, Moor-street, St. Giles's, on Wednesday evening, under the presidency of the Rev. T. W. Handford. The hall was crowded. After tea, the Rev. T. W. Handford opened the proceedings by congratulating the members and friends of the Domestic Mission on the improved condition of their mission hall, which has recently been cleansed and repaired. He told the new missionary that the people there were earnest and loving, and would work for the cause of God with zeal and love. The Rev. G. W. McCree went through the scenes of the former part of his twenty-five years' missionary labour in that neighbourhood, and told some harrowing tales of the work of the missionary in St. Giles's. In the year 1848, when he came there to the work, there was no open-air preaching, no children's dinners, no temperance meetings, no band of hope, and no ragged-school. He went on to show how each of these works was commenced and carried on. There then existed many things which had now, God be thanked, been swept away. There were seven public-houses in the neighbourhood, kept by notorious fighting men, including Ben Caunt, Nat Langham, Dan Dismore, and Alec Keene, and on every Tuesday the Dials were filled with crowds of sporting characters, arranging for prize-fights. In addition to this, before the Lodging Houses Act of Lord Shaftesbury, there were to be found as many as thirty-six persons sleeping in one room, each of whom paid a penny per night. Amid such scenes there was much trial and anxiety for him as a missionary; but he could assure Mr. Harrison that he would not have to battle with matters like those now. There was sin and destitution enough, but the Gospel had won its way through much of what he had spoken of. Mr. Harrison then told the people his hopes and anticipations in coming to labour in the name of the Lord in St. Giles'. As he had humbly endeavoured in the sphere he had left to preach Christ faithfully, he would amongst them carry on the same noble work. He had been privileged to do other work in the temperance and other causes, but he should study to make the Gospel work pre-eminent. The Rev. H. Grainger, of Surrey Chapel, said that in the name of the church and congregation at the Rev. Newman Hall's, he had come to wish him—Mr. Harrison—God-speed. Addresses were also delivered by Mr. Ramer, Mr. Benham, and Mr. Francis. At both of these meetings there was some good singing, including some of the popular hymns of Messrs. Sankey and Moody. On Sunday last Mr. Harrison was introduced to the people of St. Giles' by Mr. M'Cree, who preached in the morning, the new missionary taking the evening service.

THE AFRICAN SLAVE-TRADE.—A public meeting was held at the Mansion House on Friday afternoon to promote the abolition of the East African slave-trade. The Lord Mayor presided. The Earl of Shaftesbury, who moved the first resolution, said that the horrors of the slave-traffic at present existing were not less great than those which excited the indignation of England years ago, and brought men like Wilberforce and Granville Sharp to the front. He urged that pressure should be brought to bear on the Shah of Persia to induce him to discountenance the slave-traffic through his dominions. Sir Bartle Frere moved—"That the final suppression of the East African slave-trade would be the best memorial that the country can raise to the memory of Dr. Livingstone, and the meeting would rejoice in the formation of an association having this object in view." He explained at some length the laws as to slavery among the Mahommedans, showing that these in no way interfered with the suppression by England of the slave-traffic. The impression on his mind after hearing what Lord Derby said to the deputation on the previous day was that his lordship was every way sound on this matter. He might say the same of the First Lord of the Admiralty; nothing could be more cordial than the way in which Mr. Ward Hunt had received his (Sir Bartle's) explanation of his views on this subject.

Correspondence.

THE CONGREGATIONAL UNION DISCUSSION ON REVIVALS.

To the Editor of the Nonconformist.

SIR,—Mr. Henry Varley has called my attention to your report of a five minutes' speech in the above discussion, in which I am by mistake represented as "citing a case where 200 people had been added to a congregation *two years ago*, under the influence of exaggerated terror, and where only two of the number remained at present in connection with the church." Mr. Varley thinks that this report, if uncorrected, may look as though I wished to throw general discredit on recent movements. Allow me, therefore, to say, since much more than my own credit is concerned, that the verbatim report of the "May Meeting" number of the *Christian World*, May 19, gives exactly what I did say—that this occurred "more than twenty years ago." I might have added that the revivalist was one whom it would be difficult to match to-day, one who dealt mainly, and with wonderful force, on the threatening of everlasting torment by fire, for all who rejected his message. I purposely selected an old instance of the transitory effect of a chiefly terrific revivalism, so as not to risk throwing needless discredit on the purer work of our own time—than which nothing could be farther from my intention.

At the same time, I did wish to point out that just in proportion as boundless terror formed a preponderating element in recent revivals (as has been the case at least in some of them), the result of the so-called "conversions" would, in many cases of persons easily so impressed, prove to be transitory, since terror is an animal passion, and like all animal excitements, such as contagious sympathy, musical impression, &c, cannot be sustained; whereas moral emotions, such as love, joy, hope, and the influence of reason and conscience, are all permanent in their action.

I did not, however, say nearly all that I ought to have said in thankfulness for the high quality of the influence which has been recently excited among us by those who have been foremost in evangelising the people. Part of the blame I take to my want of readiness, when called to speak suddenly and unexpectedly; and part I lay upon the course of events. The history of that Friday's conversation offers, I think, a signal warning against our growing custom of taking a general discussion, in a large public assembly, after hearing *two* papers on the same subject, but treated from different points of view. Such is the weakness of human nature that under these circumstances a mixed assembly is almost inevitably drawn into an attitude of apparent intellectual onesidedness. For fear of seeing injustice done towards one aspect of the case, all the earlier speakers are led to advocate that side in the few minutes allotted to them, and thereby to seem to take an antagonistic position towards the other paper; which was probably not contemplated at all by them on rising. This is what happened to me, and I suspect to others, in the discussion aforesaid. Whereas if either Dr. Kennedy or Mr. Mackennal had been asked to give "both sides" of the whole subject, either of them would, almost certainly, have said everything of importance, and the conversation that ensued would not have drifted around two foci in a self-repeating ellipse, but would have gone straight forward to its goal. We were all anxious for something practical, but soon found ourselves assailing or defending the ideas of two most different individualities. The discussion was far from useless; but, if the main lessons of Mr. Mackennal's paper had been incorporated in a few sentences by Dr. Kennedy or *vice versa*, there would have been less misunderstanding, and a more profitable employment of the time of the Assembly. Happily Mr. Dale, Dr. Mellor, Mr. Conder, and Mr. Thompson made ample compensation at the close for all our errors or omissions, but a good deal of time which had been spent beforehand, might have been economised, I venture to think, if one paper only had been read at starting.

Yours faithfully,
EDWARD WHITE.

June 4, 1874.

THE PUBLIC INTEREST IN LAND TENANCY REFORM.

To the Editor of the Nonconformist.

SIR,—The interest of the public in the utmost development of our agricultural resources is so important that it is necessary to watch carefully any indications of probable legislation upon our system of land tenure, in order to provide against the by no means impossible sacrifice of that interest by the representatives of landowners and farmers who are the principal movers in the existing tenant-right agitation. I am just now especially moved to call attention to that danger by the publication of some important resolutions passed on Tuesday and Wednesday last at meetings of the Central Chamber of Agriculture. To the uninitiated these resolutions are plausible enough, but to men who have studied the question of land tenancy reform, and who have the interests of labourers and the consuming public, as well of those of the farmers, at heart, they are unsatisfactory. They are as follows:—

1. "That the present position of agriculture and the general welfare of the country demand early legislation respecting the tenure and occupation of agricultural land.

2. "That no legislation respecting the tenure of land will be acceptable to this council which fails to give to tenants security for the existing value at date of quitting of the capital invested by them and not removable from the farm, excepting tenures in which such value has been already provided for by compensation or consideration specified in a lease or agreement, subject always to the consent of the landlord in the case of permanent improvements."

3. "That no legislation respecting the tenure of land will be acceptable to this council which fails to provide security for compensation to landlords for the damage or deterioration of their property caused by default of tenants."

These resolutions were passed on the first day of the sitting of the Chamber. On the second day the following resolution was passed:—

4. "That the committee appointed to collect and prepare information on compensation for unexhausted improvements be requested and empowered to adopt a Parliamentary bill embodying the principles of the resolutions passed by the council, and that they shall have power to add to their number."

To the first and third of these resolutions no objection I think, can be taken, but the second and fourth are open to suspicion. I always supposed that the Landlord and Tenant Bill introduced last session by Mr. James Howard and Mr. C. S. Read was an able and satisfactory measure of land tenancy reform. That bill has certainly been discussed in all parts of the country, and to all appearance there was a great preponderance of opinion in its favour, although landlords and the more Conservative or "oldfashioned" of the tenants objected to the 12th clause on the ground that it would limit freedom of contract. But here we have some resolutions passed at the Central Chamber of Agriculture completely ignoring this excellent bill, and apparently recommending that a committee of the Chamber should draw up a fresh one. Why is this? The fact is, as all the discussions of the Central Chamber on Compensation for Unexhausted Improvements have shown, that Messrs. Howard and Read's Bill is too liberal and too thorough for the landlords and Tory tenants who form a majority of the council.

But the new bill is to embody the principles of the first three resolutions. What are these principles? I have already remarked that the first and third are unobjectionable, and have therefore only the second to consider. Here I find the thread that has run through the whole of the resolutions upon the question passed by the Chamber since the agitation of it commenced in the words—"Excepting tenures in which such value (*i.e.* value of unexhausted improvements) has been already provided for by compensation or consideration specified in a lease or agreement." Now the meaning of these words is that the landlord and tenant shall have power to contract out of the bill which is to be brought up—that is, that it is to be merely a permissive bill. Now Mr. Howard and Mr. Read have both repeatedly declared that a permissive bill would be almost useless. As long as the competition for farms is as great as it is at present, a landlord would have simply to say, "If you hire my farm you must contract out of this tenant right bill," and the tenant, knowing some one else would be glad to take the farm on the landlord's terms, would in the vast majority of cases give in. Thus a permissive bill would be little better than waste paper. This has been urged upon the Council of the Central Chamber of Agriculture repeatedly, and they profess to have answered the objection by introducing the words above quoted. The idea is that if in any tenant-right bill that is to be passed it is stipulated that compensation for unexhausted improvements shall be given to outgoing tenants excepting when it is already in effect given by consideration or allowances in a lease or agreement, the objection against interfering with freedom of contract is met, and the tenant is secured his compensation in one way or another. This seems plausible enough from a farmer's point of view; but let us see how the plan will be likely to work with respect to the labourer and the general public, in whose interests I chiefly write.

What is implied by "compensation or consideration specified in a lease or agreement" as a substitute for compensation for unexhausted improvements at quitting? It can only be a long lease, or a low rent—that is, a lower rent than would be accepted if the tenant did not contract out of his claims under the supposed Land Tenancy Act. Now by both cases a tenant farmer might be satisfied, and yet the interests of the public might be utterly sacrificed. I do not say that a landlord or a farmer is bound to consider the public interest in framing a contract; but I do say that Parliament should reform the land tenancy laws in such a way as to render it to the interest of every tenant permanently to improve his farm. Now a long lease gives a partial security to the tenant, and encourages him to farm well for a portion of his term. In Mr. Howard's bill, to grant a lease of twenty years or upwards is the only way in which a landlord is permitted to escape from the liability to pay for what are termed permanent and durable improvements. Even with that he was still liable to pay for the tenant's unexhausted temporary improvements, a liability intended to encourage the tenant to farm well up to the end of the term. Under a lease without compensation at its completion it is the tenant's interest to "run out" the farm during the last four or five years of the term, that is—he spends as little as possible in labour, manures, and feeding stuffs, and gets as much off as he can. Then when the next tenant comes he has poor crops for several years till he has got the farm into good condition again, presently in his turn to let it go down again. Thus a lease that may satisfy a tenant is very unsatisfactory in the interests of the farm labourers, who during a portion of the term are less in demand, and in that of the consumers, who have to pay higher prices for farm produce, partly on account of the running out of leases. But much worse than this for both the labourer and the general consumer is the annual tenancy. The low rent which might be the "consideration," in consequence of which the tenant would consent to contract out of a tenant right bill, would be of no advantage to them. In all probability the loss of incentive to improve his land consequent upon the tenant thus in effect selling his right to compensation for his unexhausted improvements is injurious to him also, but it must be so to all other parties interested, including the landlord—whether he knows it or not.

It would be well if the public would take more interest in this important question, and also in other questions connected with the land. The apathy of people upon these matters of national interest is really astonishing. The hour of closing public-houses attracts about ten times as much attention as any suggested reform of our abominable laws affecting land ownership, game, and land tenancy. The high price of meat and dairy produce, and the agitation of the farm labourers, should change all this, and the constituents of our towns as well as counties should no longer leave such important matters as that of the laws affecting the occupation of land to the sole consideration of chambers of agriculture and farmers' clubs.

Yours, &c.,
AGRICULTURALIST.

THE FARMERS' ULTIMATUM.

To the Editor of the Nonconformist.

SIR,—In your article under the above heading you have referred to certain rules of the Lincolnshire League, and which you say "were strongly and reasonably objected to" as having been "now expunged," but I fear that, in common with the general public, you are under an entire misapprehension as to the true significance of the alterations referred to, which have been made, I believe, at the instigation of Mr. Morley, who has accepted them, and now offers them to the farmers, as a valuable concession on the part of the Union. But, unless I have altogether mistaken their purport, the whole thing is simply a delusion. I have not the rules at hand, but believe the alterations refer mainly to two—the first declaratory of the fact that one object of the union is the attainment of 18*s.* per week as the minimum wage. This rule, I believe, is "expunged," but does the union renounce its right to claim, and power to enforce, this minimum of 18*s.*? By no means. The power to *strike*, when, where, and for what it pleases, is distinctly reserved, and that is amply sufficient for the purposes of the union, and in point of fact the withdrawal of this rule involves no abandonment of the object itself, but simply of its formal avowal. The second refers to the mode in which "strikes" are henceforth to be "projected," and mainly consists, I believe, in a proviso that in cases where the hire is, say monthly or quarterly, the period of notice for a strike shall be conterminous with such hire. But so it must have been before, since no man can *legally* strike work at a week's notice if he is under a monthly or quarterly engagement. So far, then, the proviso simply amounts to this—that the union agrees to do what by law it is already bound to do. But, further, inasmuch as farm-labourers are almost universally hired by the week, and in all such cases a week's notice only, as heretofore, can be given, it will be obvious that as to the vast majority the rule remains precisely what it was. To speak of these "expunged" rules then as if the union had *abandoned their claim* to insist on an 18*s.* minimum, and had agreed in future to give a month or quarter's notice of any intended strike, is simply preposterous and untrue. So far, indeed, from being a concession on the part of the union, they are a great gain, for they have at all events secured Mr. Morley's recognition of the right of the union to strike, when and how it pleases, as well as his powerful aid in endeavouring to force the farmers to recognise this right too.

But now, Sir, what is this "union" whose favourable terms you so vehemently urge the farmers to accept? And what are these favourable terms? You say, indeed, that unions *might* be "so conducted as to be *nothing more* than fair entrenchments to protect the men"—that a "fairly conducted union" is quite a possibility, and that there can be such a thing as a "union with fair rules," and herein I agree with you. "Unions" *might* be, and *ought* to be, all this, but unfortunately they *are* anything but this. Take the case you have so well put. "A union fairly conducted would only give the men an equal status with that of their employers in the 'higgle of the market' as to wages, and would do as much as possible to regulate the supply of labour in proportion to the demand in different parts of the country and in the colonies," and I do not know that you could have better expressed what I take to be the legitimate sphere and action of a "fairly conducted union."

But is this a fair or correct description of trades

unions *as they are*? Surely not. The "regulating the supply of labour," for instance, in the way you have indicated is just the very last thing they even attempt to do, and then only under severe pressure, as in the present case. And not satisfied with an equal status with their employers in the regulation of wages by open competition and fair negotiation in "the higgle of the market," the whole power and strength of the union is exerted in an effort to deprive the employer not only of "the higgle," but of the *market itself*, by the action of an "organised strike," the express design of which is to obtain by force and conspiracy what cannot be obtained by fair negotiation. Or, to put it in another way, instead of endeavouring to "regulate the supply of labour" by removing the superabundance of any given district, it is sought by means of a strike to force up wages in such district above their natural level, and so to *compel* the employer in that district to pay more than the market price for his labour.

But trades unions, *as they are*, do more than this. In the prosecution of their claims, and what they deem their rights, they are utterly regardless of the rights of others. Their very constitution is the embodiment of tyranny and injustice, depriving its members, as men, of all personal freedom of action, and by combination and conspiracy depriving employers of *their* rights and liberties. Claiming to dictate not simply the price at which they themselves may choose to sell their labour, but the price which the employer shall give, they altogether deny his right and freedom to buy in the cheapest market, or, indeed, to buy for himself at all. What trades unions *are* may be known by their doings; and it is only necessary to look at the confusion, the disputes, the strikes, the utter disorganisation of trade, and in many cases the loss and ruin, all resulting from the unrighteous and unjust action of the unions, to come to the conclusion that sooner or later the powers and responsibilities of these organisations will have to be reviewed and more clearly defined, as well as limited, by the laws of the land.

But what then, I now ask, are these favourable terms you urge the farmers to close with?

First of all, then, they must recognise the union, and bow to its authority. They must relinquish their just right to bargain with their own men as to wages and terms; this part of the business being undertaken by the union, and settled either by their own *arbitrators* (which would be preferred), or by the still more *arbitrary power* of a "strike." In a word, to use Mr. Arch's own language, in a speech delivered at Ipswich a day or two since, "if the farmers will not voluntarily do their duty,"—that is, of course, according to *his* notions of duty—"*they must be made to do it!!*" What that frightful alternative is, which you so much deprecate, as impending over the farmers, if they do not at once "come to terms" with the union, I do not know; but for myself, I can conceive of no greater disaster that *could* overtake them than the acceptance of such humiliating terms as are now offered them, and I am very glad to perceive from our local papers of this day that they themselves clearly apprehend the "situation," and are resolved not to be thus "ridden over roughshod." One word more and I have done. You say, Mr. Editor, that if the farmers will but "come to terms" *with the unions*, the rules, &c., of these organisations will be thoroughly sifted, and all unfair rules would be repealed. In the north of England various bodies of employers have long ago "come to terms" with "their unions." How is it, then, that these rules have not *already been sifted*; and how is it that strikes and disputes are still so rife and continuous? The truth is, it is no use to come to terms with unions, for the terms of to-day will not stand good to-morrow.

I am, Sir, yours respectfully,
WILLIAM BIRD.

Ipswich, June 6, 1874.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the meeting of the board on Wednesday, the 500*l.* given by Mr. Peek for the encouragement of religious education in the schools of the board was ordered to be placed on deposit at the London Joint Stock Bank until the board have settled what should be done with the money. Some discussion took place on a motion brought forward by Mr. MacGregor, affirming that it was desirable to promote a knowledge of plain cooking and of the household operations connected therewith, as a part of the education of girls. Some objection was taken to the proposal, as being outside the province of the board, but an amendment to refer the matter to a special committee was lost by 36 to 4, and the original motion was agreed to. The subject was then referred to the School Management Committee to consider and report upon the best modes of effecting the object desired. Mr. E. H. Currie informed the board that the bill for giving the board power to deal with fifty sites scheduled would come before Parliament in a few days, but he regretted to say that the department was opposed to one site—that of Myrtle-street, Hoxton, in the Hackney division. The site was opposed by the managers of Church schools on the ground that the proposed new board schools would do an injury to those already established; but the board, by a distinct vote, had affirmed the necessity of additional schools in the district, although they had expressed their willingness to consider the suitability of any alternative site which might be proposed. Mr. Currie said no one regretted more than he did that exception had been taken by the department to this site, but sooner than jeopardise the others, this one would not be pressed.

Mr. W. F. Morgan called attention to the constitution of the Statistical Committee. Inasmuch as it contains twelve members and four ex-officio members who voted against Canon Gregory's well-known proposal, out of a total of twenty-three, he considered it inadequately represented the general opinion of the board, and he moved that the chairman and vice-chairman be requested to consider how the Statistical Committee could be satisfactorily reconstituted. The Rev. E. Daniel seconded the motion, and after a discussion, during which it was generally admitted the proposition was unnecessary and uncalled for, it was almost unanimously negatived, only two members voting for it out of a well-attended board.

On the 22nd of last month the first cases for the letting of rooms came before the board, and they referred back to the School Management Committee the applications of Mr. Mead for the use of a certain room in the Maidstone-street, Haggerston (Permanent), school, on Sunday evening and on Wednesday evening, for services for children. The committee reconsidered these cases, and came to the conclusion that it would be desirable that services for children should be recognised as coming within the definition of "Sunday-school purposes." They were of opinion that services for children should be recognised on week-day evenings, even if the following resolution of the board of March 11, 1874, does not already cover all, except political subjects:—"That the schools be not let for political purposes, nor on Sundays for any other than Sunday-school purposes." The action of the committee was approved.

LIVERPOOL SCHOOL BOARD.—Certain amendments have been made in the rules and regulations for the management of board schools in Liverpool. The principal alteration provides for the withdrawal of children whose parents object to their attending any religious teaching or observances if such withdrawal be either for the purpose of giving them at that time religious instruction elsewhere, or where the school will not admit of separate secular instruction, or when the said observances immediately precede the closing of the school. This was carried by eleven votes to two. It was agreed at the same meeting to introduce military drill, in addition to the ordinary drill, in the course for board schools.

Epitome of News.

The Queen and Princess Beatrice drove to Braemar on Saturday in a carriage drawn by four greys and preceded by an outrider. On Sunday Her Majesty and Princess Beatrice attended public worship in Crathie Church. The Rev. Mr. Campbell, minister of the parish, preached. The day was fine, and the number of strangers in the church from Braemar, Ballater, and surrounding districts was large.

We are told at the recent servants' ball given at the Castle the Queen danced for the first time since the death of the Prince Consort. Her Majesty danced first with Prince Albert Victor and Prince George, sons of the Prince and Princess of Wales, and afterwards took part in a reel with John Brown, her attendant, and Donald Stewart, one of the gamekeepers. It may be added that Her Majesty never previously took such an active part at a servants' ball at Balmoral.

The Empress Eugénie, on Friday, paid a visit to the Prince and Princess Christian at Windsor.

In the case of the Boston election petition, Mr. Justice Grove, while exonerating Mr. Parry personally, held him responsible for the corrupt practices of his agents, and therefore declared his election void, and condemned him in costs. A point of law was reserved as to whether Mr. Ingram could be held responsible for the acts of Mr. Parry, his agent, or his committee, after his coalition with that gentleman as candidates. The judge has also decided that if the Court of Common Pleas should be of opinion that the right course had been adopted in regard to the scrutiny, Mr. Malcolm was entitled to the seat which he claimed; if not, there would be another election.

The Dublin Court of Common Pleas gave judgment on Friday upon the case reserved by Mr. Justice Barry as to the Drogheda election. The judges were equally divided in opinion. Mr. Justice Lawson and Mr. Justice Keogh held that the Act had not been complied with, and that the election should be declared void, while the Chief Justice and Mr. Justice Morris held that it was a valid election. On Monday Mr. Justice Barry, to whom the matter had been left, gave judgment, declaring that the election was a pure and free one; and that the secresy of the Ballot Act had not been violated. He accordingly certified Dr. O'Leary, the sitting member, to have been duly elected.

The nomination for Haverfordwest has been fixed for the 11th inst., and the polling for the following Tuesday. At present the only candidate is Lord Kensington.

A petition which alleges personation, corrupt practices, general bribery, treating and undue influence, has presented against Mr. Albert Grant, member for Kidderminster.

Mr. Mark Firth, the Sheffield steel manufacturer, has decided to present thirty-six acres of the Page-hall estate as a public park, for the recreation of the inhabitants of a thickly-populated part of Sheffield. Mr. Firth bought the estate a fortnight ago for 25,000*l.* Some few years ago he built and endowed almshouses at Sheffield at a cost of over 40,000*l.*

The *Bristol Post* says that an Anti-Union Association has been formed by the farmers of Wilts, Berks, and the Western counties. It has introduced a new principle, by undertaking to reimburse from the funds of the association two-thirds of the loss sustained by any member through a strike. A man discharged by any employer for misconduct will be blackballed throughout the whole district.

Miss Rye left Liverpool on Monday in the Allan mail-steamer Sarmatian, for Quebec, taking out with her 150 boys and girls, some of whom have been draughted from the Home at Peckham, while other have been obtained from nine different union workhouses throughout the country.

The Board of Trade returns for May show the anticipated decline in our exportations, their declared value for the month being 21,220,247*l.* against 22,607,082*l.* in May, 1873—a diminution of a little over six per cent. Compared with 1872, however, there is an augmentation of 7¼ per cent.

The Cornish mackerel fishery has been very successful up to the present time, but there are now signs that the termination is drawing nigh.

The Rev. J. R. Turner Eaton was on Saturday elected Professor of Moral Philosophy in the University of Oxford.

Coals were 1s. a ton cheaper on Monday. The merchants' price for the best Wallsend is reduced to 32s.

The eleventh annual Horse Show at the Agricultural Hall was opened on Saturday.

Twelve priests of the Deanery of Westport have publicly withdrawn their names from the Home Rule League, in consequence of the course taken at the late Mayo election.

The Lord Mayor gave a banquet to the mayors of England and Ireland and the provosts of Scotland. Several members of Parliament were also present. The total company numbering about 300. Sir Henry Havelock, M.P., responded for the Army, Admiral Sir William Hall for the Navy, the Earl of Galloway for the House of Lords, and Mr. S. Whitbread, M.P., for the House of Commons. Mr. Chamberlain, Mayor of Birmingham, proposed the health of the Lord Mayor. His lordship, in proposing "Prosperity to the Municipalities of the United Kingdom," spoke of the importance of local self-government. If the public knew, he said, the prefunctory way in which local matters were dealt with in the House of Commons, they would tell their members at once that they could manage things cheaper and better themselves.

A man named William Edwards was literally kicked to death by his brother, Christopher Edwards, at Redwick, near Newport, Monmouthshire, on Sunday night, in consequence of a quarrel. Christopher Edwards has not since been heard of.

Mr. Charles Gilpin, M.P., who had a very serious relapse last week is, we are glad to find, somewhat better. On Monday he passed a very good night, and though still very weak, was better yesterday morning. The hon. member was so much better yesterday afternoon that he was able to drive out.

Prince Leopold, who remains at Oxford, is reported as much improved in health.

The examiners for the Chancellor's Prizes at Oxford have awarded them as follows:—English essay, to Gerard Baldwin-Brown, B.A., Fellow of B.N.C.; Latin essay, to Reginald Merrick Fowler, B.A., Scholar of Pembroke; Latin verse, to William Hind, Scholar of Balliol. The Newdigate Prize has been awarded to Robert Jocelyn Alexander, B.N.C.

The bright summer weather of Wednesday drew to Epsom Downs a vast concourse of spectators, and amongst the visitors were the Prince of Wales and the Duke of Edinburgh. Enormous numbers travelled by the Brighton and South-Western Railways, while the road presented that scene of animation which has been so often the subject of description. For the great race of the day there were twenty runners, Mr. Cartwright's George Frederick, ridden by Custance, coming in the winner, Lord Rosebery's Couronne de Fer being second, and Lord Falmouth's Atlantic third.

Six young ladies are at this moment "studying for the bar." They are reading in chambers under competent direction, and are working through the same course as the students of the other sex.

The leading colliery proprietors of South Yorkshire and North Derbyshire met on Monday, at Barnsley, and upon the receipt of the answer that the men would not accept the 10 per cent. reduction instead of that of 12½ per cent. originally proposed, it was resolved that notice should be given to the men to leave their employment in fourteen days from the next pay day, unless the original offer of the masters be accepted. By this resolution some 24,000 miners will be thrown out of work.

The *Architect* understands that the painting on which Miss Thompson is at present engaged has for its subject a scene from Waterloo, and represents one of the desperate charges of French cavalry against an English infantry regiment formed in hollow square. The subject is far more difficult than the "Roll Call," and will fully test the artist's power.

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The Nonconformist.

WEDNESDAY, JUNE 10, 1874.

SUMMARY.

IT seems that Parliament is not likely to have such easy work this session as was at one time supposed, which will be a great disappointment to hon. members now that real summer weather has set in. On Monday night, with somewhat of solemnity, Mr. Disraeli informed the Commons that there were seven first-rate measures which would have to be dealt with before the close of the session—the Licensing, Factories, Friendly Societies, Land Transfer, Judicature, Rating Valuation, and Scotch Church Patronage Bills. Besides these there are the Scotch Land Transfer Bill, the Police Bill, and the Criminal Amendment Bill, on which the Government wish to legislate if the commission report in time. The Prime Minister also enumerated various other bills of secondary importance, including one relative to the Endowed Schools Commission, which await consideration, as well as the Public Worship Regulation Bill, which is not strictly a Government measure, but which, as Mr. Disraeli significantly remarks, is certain to consume much time. This enumeration was the preface to a request that Tuesdays might in future be given up to the Government, and to a hint that morning sittings cannot long be postponed.

In the House of Lords last night the Church Patronage (Scotland) Bill passed through committee, after an animated debate. The discussion turned mainly on the proposal of the Earl of Camperdown, who proposed to add to the constituency for the election of the clergy, "the rate-paying parishioners." He was supported by Earl Grey, who strongly objected to the formation of an electional body by means of a sacramental test. Once more the Duke of Argyll vehemently protested against this "revolutionary proposal," though anxious to include in the elective body a very large number of persons, who, though not communicants, were steady adherents of the Church and regular attendants at its services. His grace said he was well aware that a section of the Liberal party were opposed to Established Churches; "but even if Free Churches should ultimately be the rule in this country and throughout the world, they ought at least to admit that as long as Established Churches exist they should deal honestly by them and legislate for their good and the spiritual interests of their members." Eventually the Duke of Richmond, after a good deal of hesitation and see-sawing, consented to add after the words "communicants" "and other members of the congregation," as moved by the Duke of Argyll; and with this sole alteration the bill passed through committee. The corollary of the debate is accurately indicated by the *Daily Telegraph*. By this bill the Church of Scotland becomes the property of a sect. "In these days the consequences of that fact might be disestablishment, and the Duke of Argyll seems to be half prepared for such a result. He spoke as if he feared that the future belonged to Voluntaryism, and it certainly does if National Churches are to rest on the narrow basis of a Sacramental Test. Nor will the calamity be averted by the fact that the Government has accepted his proposal to give congregations as well as communicants a qualified right to vote; for that would still leave the suffrage essentially sectarian. If the Duke of Argyll retorts that sectarian arrangements are alone practicable, the answer must be that the days of the connection between Church and State in Scotland are numbered." Or, as the *Daily News* pithily puts it:—"The bill passed through committee last night disestablishes the Scottish Church, by making it a sect; and the disendowment must inevitably follow a change originally meant to stave it off."

The House of Commons has devoted three nights to a consideration of the Government Licensing Bill, and the result is unexpected. It decided, though by a majority far from large, that 12.30 should be the hour of closing in the metropolis, but certain restrictions suggested by the Home Secretary really reduces the extension of time to a quarter of an hour. For towns with a population over 2,500 it has been determined that eleven o'clock shall be the closing hour, though why London should need that its public-houses should be kept open an hour and a half longer than Liverpool, Manchester, Birmingham, and other large towns not destitute of theatres, we fail to understand. Still the House of Commons has shown no disposition to favour the publican's cause, and Mr. Cross's bill has been materially altered in a restrictive sense. The final decision as to the Sunday hours will be taken on the presentation of the report next Tuesday. Some remarks on various provisions of the amended bill will be found below.

There is reason to hope that the East Anglian lock-out will soon be terminated. At a representative meeting of farmers, held at Bury St. Edmunds, the following resolution has been adopted:—"That this association cannot recognise the unions as at presented constituted; and until the time and power of striking are modified, and the course of action now adopted by the Union discontinued, it must decline the overtures of the independent supporters of the Unions." This, though not very explicit, leaves the door open for an arrangement, and was explained by the chairman to mean that the farmers did not object to the principle of combination among the men, but to the constitution of this Union and the incendiary language by which it was upheld.

Though the French National Assembly is proceeding with the discussion of the Electoral Bill—which virtually abrogates universal suffrage, and has been read a second time by 393 to 318 votes—and with the Municipal Bill, the scope of which is similar, public opinion is preoccupied with the failure of the negotiations between the two Centres, and the important manifesto of the Left Centre, since issued, which has received the adhesion of some 150 deputies, and is expected to yield early results. In a few days, says the *Times* correspondent, M. Dufaure is expected to propose that the Republic shall be organised. "If, as if probable, the Commission rejects that proposition, the Left Centre will suggest a Constitution in three articles establishing the Republic, the Presidency, and the Second Chamber, proposing to send this project to a new commission, and to let it draw up the details. If that fails, the Left Centre will propose a dissolution, which can be rejected but by a small majority, and in that case it is possible that the Left Centre may resign *en masse*, and their example being followed by all the Lefts, the Assembly could not possibly prolong its existence. It is, then, evident that the fall of M. de Broglie still means dissolution." There was a most tumultuous scene in the National Assembly yesterday in reference to a document issued during the recent election for the Department of the Nièvre, which represented that the Imperialists would have it in their power to reward officers of the army and the State who exerted themselves to secure the return of the Bonapartist candidate. All the Ministers disavowed knowledge of the circular, and M. Rouher hoped that the author of it would be punished. Notwithstanding this disclaimer, a most excited attack on the Imperialists followed, in the course of which M. Gambetta and two other Republicans were rebuked by the President. Eventually nearly all the deputies left the House in disgust, and the resignation of M. Magne, who was specially assailed during this violent scene, is not unlikely.

The new campaign of Marshal Concha against the Carlists has as yet produced no definite results except the defeat of a small body of the insurgent troops. But a decisive battle is expected to be shortly fought in Navarre between the national forces and the main body of the Carlists commanded by Dorregaray. The difficulty of the Government is to find money to pay the army—all the resources of Spain being mortgaged. It is no doubt true, as has been said, that Don Carlos cannot triumph, but he can inflict financial ruin on the country.

The news from Bengal is chequered as usual. The rains have been general and abundant, even in Tirhoot, to the great benefit of the growing crops, and the arrangements of the Government for the supply of food to the famishing population are marvellously complete. But near Darjeeling there have been serious food riots with loss of life, and the correspondents give piteous descriptions of the juvenile population—underfed, emaciated, and losing vitality—though the adults do not seem to suffer materially.

FRENCH POLITICS.

MARSHAL MacMahon must be just now one of the most puzzled men in Europe. A little more than twelve months ago, with all the confidence

of ignorance he accepted at a moment's notice the Presidency, from which the ablest statesman in France was expelled to make room for him, and now he is confronted by the question, "How can the Government be carried on?" Last spring the new President and the De Broglie Ministry were set up together by a heterogeneous majority of the Assembly united only in hostility to the Republic, the consolidation of which was feared. The majority has since been resolved into its elements; Legitimists, Orleanists, and Bonapartists are fighting with one another, and since the Duc de Broglie resigned the Marshal has not known what to do, or to whom to look. To a soldier unversed in politics it may probably seem strange that having the army, the public revenues and the administrative organisation in his hands there should be any difficulty in governing the country; but so it is. Parliamentary power he has not, for, unlike the late President, he appears there only by his Ministers, and they have no majority on which they may safely reckon, while other influence fails him. To poor King Lear, the banished Kent could say, "You have that in your countenance which I would fain call master." "What's that?" "Authority." But this is just what France does not say to Marshal MacMahon, who finds himself reduced to play the part of a respectable policeman in a uniform much too grand for that modest duty, and uncertain how long he will be wanted for that purpose.

The personal Septennate, contrived by the Orleanists and Bonapartists, after the failure of the Legitimists last autumn, has itself failed. The Legitimists hate it because it closes the door against their Pretender for seven years. The Bonapartists wish to use it to put off the proclamation of the definitive Republic The Orleanists hoped at one time that it might serve to prepare the way for the Presidency of the Duc d'Aumale. But the united Left and the Legitimists are too strong for its friends. France wants permanent institutions, and the Septennate is a temporary expedient.

The Parliamentary deadlock might, however, have been considerably prolonged, but for an event which the other day startled all parties, and which must have been a disagreeable surprise to Marshal MacMahon. The electors of the Nièvre, invited to elect a deputy to the Assembly, chose a M. Bourgoing, a Bonapartist who was an equerry of the late Emperor, giving him a large majority over his opponents. The precise significance of this vote has been much disputed, but its substantial import is nevertheless pretty clear. France wants a settled Government. She has declared scores of times within the last three years her preference for the Republic, but if parties will not let her have that, then she, or at least the electors of the Nièvre, would rather have the Empire than Legitimacy, Orleanism, or the uncertainty and suspense of the Septennate. Who can be surprised at this desire? Month after month, while there seemed a chance of a Monarchical restoration, Frenchmen were told in every form of official announcement that they were tired of the provisional and indefinite, and longed for nothing so much as to see the Government constituted, whereas now the same officials recommend the adjournment of the definitive organisation of the Government until 1880. M. Bourgoing's election and the exultant language of the Imperialist Press have frightened the more moderate sections of the Right of the Assembly, and compelled them to form plans for their safety. But great resolutions are not born of fear, and all that the Right Centre could bring itself to do was to propose a "truce of parties." This was a ridiculous proposition. The Bonapartists, who are the real danger, were not to be included in it, and it would have left them free for six years to plot against a Government which shrank from asserting its own title. Only fifty-three deputies could be found to sign that ineffectual proposal, and the Left Centre, to whose members it was virtually addressed, proceeded to reply to it by a manifesto which at once gained the adhesion of one hundred members, which appealed to the hearts of the country, and which has been warmly applauded by Republicans of every shade of opinion.

The authors of this programme, which was drawn up by M. Casimir-Perier, and bears the signatures of eight deputies to whom ministries were offered during the late crisis, declare that the present circumstances of France are very grave, and that the uncertainty of the future and the absence of a definite Government, are the principal causes of the anxiety and suffering of the country. After reviewing the progress—or rather the incessant transit of events resulting in no progress—during the last twelve months, they propose the organisation of the Government making Marshal MacMahon "not the president of a seven years' Republic"—the proposal of the Right Centre—but "the President of the Republic for seven years." The alternative of such a plan, they do not shrink from affirming, is, the dissolution of the Assembly. It remains to be seen what effect this declaration will have. For the moment, while it defines the situation of parties, and asserts the rights of the country, it does not facilitate direct legislative action. Legitimists, Bonapartists, and friends of the Impersonal Septennate are united against it, just as they were against the proposals of M. Thiers in May, 1873. But they also have shown that they can neither act together nor separately give France permanent institutions, and the country will not wait for ever. Marshal MacMahon, it is understood, is strongly opposed to the proclamation of the Republic, although very anxious for the consolidation of his own powers. The Left Centre, however, have a great advantage. They offer to France what she wants, offer it at once, and offer it without dangerous concomitants, such as tumult and conflict. The strength of the Left Centre lies in the twofold fact that its ideas and aims have been repeatedly admitted at the elections as those of no other party have, and that its programme is the only one capable of immediate realisation. The Right Centre, which is nominally in power, is isolated and helpless, nor is it easy to see how it can escape the alternative presented to it—either the constitution of the Republic, or dissolution.

If, however, a dilatory policy should be preferred and be adopted with success, it is impossible not to admit that the Bonapartists form the party which would profit most by delay. If the Left Centre represents the diffused public opinion of the country, the Imperialists have the official organisation in their hands. This is what the Duc de Broglie did for France when, on succeeding to power, he displaced the officials appointed by M. Thiers, and instal those who had served the Empire. Twenty years of power permitted the growth of an Imperialist hierarchy, which is now scattered over France, and is helping forward the good time when the maxims and traditions of the Empire with its old modes of influence shall be restored. There are those who think that even Marshal MacMahon, if unable to found his Septennate, may persuade himself that he can better serve his country by restoring the Empire than in any other way. And the favour which certain well-known Imperialists openly receive at his hands is pointed at as confirming this opinion. The restoration of the Empire would be a serious misfortune for France. It has been very cleverly argued within the past week that English Liberals may look without disapproval on the progress of Imperialism in that country. The reason assigned for this singular opinion is that France is fit for a consultative, but not for a representative Government. We will not argue that this dictum itself is illiberal, as we think we might do, but will ask another question, Is a merely consultative Government fit for France? Would it satisfy her and tranquillise the country? It is of no avail to say that Louis Napoleon governed France for several years without representative Government. For the greater part of his reign he was a strong man, and he had the reputation of being stronger than he was. He had political craft, and was the representative of the Imperial system. The misfortunes he brought upon France have dissipated the lustre he enjoyed as the heir of Napoleon I., and his personal reputation for wisdom was lost before he died. The consultative system requires strong men like Bismarck, and France has none just now. Bonapartism cannot give tranquillity to France. Twenty years ago it might affect to place itself above parties, but now it is only one among others. The Republic is the only ground on which Frenchmen of all opinions may unite to save their country, and we must therefore continue to wish success to the efforts of the statesmen of the Left Centre.

THE FOOD ADULTERATION QUESTION.

SOMEBODY said, some time ago, that, if we wanted to avoid being poisoned to death, we should have to leave off all eating and drinking. The alternative between being poisoned or being starved is not yet presented to us, but the revelations made in the House of Commons' Committee on the Adulteration of Food have been such as to necessitate serious reflections. The haste to get rich and to increase in riches is obviously leading to some terrible consequences. One of these consequences is that manufacturers have no hesitation in introducing substances into the goods which they send out which are not merely injurious to health, but are destructive to life. Such is the substance of some of the revelations that have already been made before the Food Committee, and there is no reason to doubt that we shall have many other revelations of a similar character. Let us give some illustrations.

Take, first, the case of tea. In regard to this article some extraordinary statements were made the other day by the writer of a letter to the *Times*, who has now been summoned before the House of Commons Committee, and has entered into details that are perfectly astounding. The witness is a Mr. Jackson, of Spital-square, London, and of Manchester. This gentleman told the committee of the existence of "tea improvers," who coloured teas to make the leaves heavier and brighter. There are several ways of doing this, besides which tea, which has already been used, is redecorated and sold again. Mr. Jackson exhibited samples of these teas to the committee, and proved the fact of adulteration before the eyes of the members. A witness making these and similar statements was sure to be closely cross-examined by a committee on which sit some wholesale merchants; and, as Mr. Jackson had referred to persons within his own knowledge who were guilty of the practices he described, he was requested to mention their names. This, however, he declined to do, and the committee decided, and very reasonably, that his evidence required corroboration. At the same time, it is obvious that a man may ruin himself by giving names in such a case; and there is no reason why Mr. Jackson should ruin himself in order to satisfy even a House of Commons Committee of the entire credibility of his statements. What he has said we have substantially heard before, and, no doubt, shall hear again. Has there been no rotten tea condemned by food-inspectors? And how much rotten tea has escaped their notice? Is it to be supposed that they find a fiftieth part of it? As to the fact, what more is needed than the evidence of the public analyst of Sheffield, who stated before this very committee that the adulteration of tea by exhausted leaves was carried on, and that the witness had condemned teas so adulterated? Sheffield had been mentioned by Mr. Jackson, and the Sheffield analyst gave samples of his unhappy experiences in that town, but there is no reason to believe that Sheffield is exceptionally vicious in this respect. Sir Henry Peek failed to break down this witness.

Take, next, the case of bread. The chairman of the Master Bakers' Protection Association was examined upon this subject, and he acknowledged that potatoes were used in the manufacture of bread "by ninety bakers out of 100, not for the purpose of extra profit, but to assist in the manufacture." "Rice cones" were also used to a slight extent, but these things cannot be said to be mischievous adulteration. As to alum it seems to be shown that it is used, if at all, to the smallest extent, and that professional analysts have made the most absurd mistakes about it—mistakes of which one baker, called as a witness, gave some amusing illustrations, showing not merely how analytic doctors differ, but that they are grossly ignorant—a fact which most of us, from our individual experience, can very well believe.

Some comfort, it will be seen, comes to us from the evidence in respect to bread, but the feeling evaporates altogether when we come to another subject, upon which evidence was given at the meeting of the committee on Monday. At this meeting a London and a Norwich analyst were examined—the latter, it is stated, being the place "where some articles of domestic use of questionable quality are manufactured." The *Times* report as to this says:—"One of the newly elected members of the House, who is a member of the committee, had to sit and see an article of his own manufacture, bearing his own name, and classed as silver-medalled by the Moscow Exhibition for being a nutritious food 'for infants and invalids,' passed from hand to hand, and described, in the most absolute terms, as worthless as an article of food, as being indigestible, and as likely to lead to the most serious results, if depended upon as a food for infants or invalids—it being in fact, at least so the witness declared, nothing more than starch of the laundry without the blue."

The witnesses as to this as well as on other subjects were Dr. Bartlett, of Gray's Inn, and Mr. Sutton, of Norwich. We are told by the former gentleman that some of the stuff sold as "cornflour," "Oswego," "maizena," and "British cornflour," was nothing but common starch; that "cases had arisen in which these flours had been depended on as foods, and the persons had died of starvation." Dr. Lankester's testimony upon this point was quoted, and a more unqualified condemnation of these stuffs—sold too often for the nourishing of children—could not be found. Possibly this is all too unqualified, for Mr. Sutton de-

clared that he considered the reprobated "corn flour" fairly good food. Perhaps it is, although we shall avoid it for the future, and "fairly good" is not a refreshing term to have used with respect to an article upon the nourishing qualities of which the lives of persons are absolutely dependent.

The evidence is not finished, but enough is already known to excite very reasonable alarm as well as anger. Law is revengeful, and necessarily so, and the revenge against the manufacturers—for it is not the retail dealers who are at fault—will be, it is to be hoped, sharp, sudden, and severe.

PROGRESS OF THE LIQUOR BILL.

THE House of Commons sat again on Monday night in committee on the Intoxicating Liquors Bill, which was ordered to be reported. The first point discussed was Clause 12. This alters the law of the penal endorsement of licences. At present endorsement is absolutely obligatory in some cases, obligatory in others unless the magistrate orders otherwise, while for a third class of offences there is no direction. Mr. Cross proposes to make endorsement entirely optional, providing, however, that every offence which was the subject of endorsement under the existing Act shall continue to be so. The practical effect of this is to transfer the government of the publicans from the statute law to the discretion of the magistrates, and greatly to increase the power of the local authorities. But it is a two-edged weapon, and may strike in opposite directions. The less creditable part of the liquor interest is hopeful that the magistrates may take a lenient view of cases of offence, and doubtless many of them will prove too lenient in the exercise of their almost royal prerogative; but there has been a steady improvement of late in the character of the magistrates as well as that of the publicans, and a much firmer resolution has been shown to discourage the vices and crimes connected with drunkenness; so that we anticipate the gradual extension through the country of a social feeling out of which will spring a practical general rule for guiding magisterial endorsements. Should this expectation be falsified, and the magistrates, especially of the Conservative type, prove to be too affectionate towards their political friends in the liquor-trade, it will be necessary under the next Government to alter again the law, and to revert to the provisions of the Act of 1872. It is the misfortune of this trade that its material is associated not only with much innocent enjoyment, but also with nearly all the vice and crime of the country. The legislative regulation of the liquor traffic is only another name for the government of the vicious and criminal classes—and none know this better than the large and increasing body of respectable publicans. The old beershops, whose numbers have been largely reduced by Sir Selwin-Ibbetson's Act, were haunts of rowdies gathering around the congenial rowdy who kept the tap. But even under the present much-improved character of the publicans it is inevitable that their occupation should bring them into close and profitable association with intemperate multitudes, over whom no effectual restraint can be exercised, except that of their hosts. It is necessary, therefore, that the law should reach the drunkards through the drink-seller, and we hope that Mr. Cross may find his magistrates more terrible to evil-doers than the definite law to whose authority they succeed. This, however, is a matter of experiment, and if the experiment fail, the inference will be obvious, that Mr. Cross's twelfth clause must be repealed. New brooms will perhaps make a clean sweep, but a trial of a few years will decide what cannot so readily be determined beforehand.

The 13th clause repeals the provision of the present law in virtue of which the police can enter the private apartments of licensed persons to search for adulterated liquors. As the adulteration clauses have been struck out of the present measure, and licensed persons are placed on the same footing with other traders under the general Adulteration Act, there is no object in empowering the police to search private apartments and bedrooms as before. We see no serious objection to this alteration. The publicans have felt themselves degraded by the interior police supervision; and whatever tends to make a man feel himself to be respectable helps him to be so. The bill will therefore be drawn so as to restore the law on this point to precisely the same state in which it was before the passing of the Act of 1872.

On the 18th clause, enabling the magistrates to grant provisional licences for premises about to be built according to improved plans, Mr. Stevenson moved an amendment imposing the condition that the premises should be used as hotels or lodging-houses for travellers. The old homely inns are fast disappearing, and are being replaced by gin-palaces and drinking-bars. Mr. Stevenson's amendment was intended to prevent the undue multiplication of these. Sir Harcourt Johnstone, a thorough temperance reformer, urged that all new houses ought, like the old inns, to supply food, remarking that in the neighbourhood of large docks in the North of England, while drink could be obtained on every side, food could not sometimes be obtained within two or three miles. But Mr. Cross was here visited by that evil spirit which presides over bad legislation in the liquor interest, and stoutly refused to accept Mr. Stevenson's amendment or Sir Harcourt's advice. Here again will be work for a future Parliament, for it is notorious that eating prevents drunkenness as much as almost any assignable influence. It is almost hopeless to expect that the peers will deal very freely with Mr. Cross's measure, but there is room for some considerable improvement here.

Mr. Gregory moved a clause to the effect that no keeper of a public-house should be liable to any penalty for supplying liquor after hours to private friends, *bonâ fide* entertained by him at his own expense, and without any charge to them; but this was rejected on the ground of the sufficiency of the present law, no magistrate having granted a conviction when it was proved that the guests of the landlord were his own friends, improving the small hours by social intercourse and festivity. But Mr. Cross very properly added that the quality of the entertainment *must* be proved, and therefore it was best to retain the clause as it stood, since its removal might open the door to unlimited evasion of the law by the lower sort of publicans.

On the whole the bill may be regarded as a curious monument of a political crisis. An election was to be carried, and to that end the beer and spirit trade must be won over to the Tories. Therefore even such men as Mr. Forsyth condescended to flatter the publicans of Marylebone with prophetic visions of an approaching millenium. The plundering and blundering Liberals must be overthrown, and the Puritanical restrictions on national enjoyment must be taken away by their more genial successors. But see the result. Truly, some very small mercies, like a pint of beer all round, reward the fidelity of the licensed victuallers. The Home Secretary has "educated" them into a policy almost as moral as Lord Aberdare's; and when the clock now strikes "Cross" at half-past twelve, or ten, or eleven, as the case may be, they can go to bed reflecting that for half-an-hour's additional unwholesome trade they have sacrificed the interests of sound legislation, and helped to strike down the most high-minded Ministry that has been seen for a century. Certainly such small mercies are the due reward of such small politics. Mr. Cross's bill might be far worse than it is; but the better the bill, the more discreditable the election tactics by which he and his friends are in a position to pass it.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

Legislation upon traffic in liquor, which did so much to destroy the prestige of the last Government, has certainly not strengthened the present one. The Intoxicating Liquors Act, as the bill is called, was to have been introduced upon a principle, which, though it underlies the whole system of legislation in the British Parliament, was never before asserted in such absolute nakedness by a strong Government. Acknowledging the difficulty of the subject, and fearful of the danger that lurked beneath it, Mr. Cross said, in effect, "We have draughted a bill to amend the Act of 1872, which upon consideration we find to be not such a pernicious measure as we thought it was whilst we were in opposition and on the hustings. We have done the best we could, but we have no very strong convictions on the matter, and so if the House of Commons objects to any feature in the bill, pray let the House alter it in accordance with its views. It won't hurt our feelings, and, indeed, we shall be very much obliged for the help."

This is not in its general aspect a new way of endeavouring to complete an undertaking. The old man with the donkey once took some pains to carry it into practice, and though he was not on the whole successful, his character shines out through the pages of history as that of an exceedingly amiable, well-meaning individual whom one would rather not employ if other servitors were available. The character is, however, a very difficult one to combine with the office of an Home Secretary, and to bear in the face of the House of Commons. Mr. Cross showed, on Thursday night, his sense of its difficulty when, in moving the resolution that the House resolve itself into committee on the bill, he made a long and involved speech which left his audience in a state of considerable uncertainly as to what he actually proposed to do. Sir W. Harcourt had upon the paper a notice of an amendment seeking to place beerhouses and licensed public-houses upon an equal footing, and after some general criticism on the bill, he was proceeding to recommend his amendment to the House, when Mr. Cross interposed with the explanation that the Government were prepared to introduce such an amendment themselves. This was something gained in the direction of clearness of understanding, and when further explanation had been made, it appeared that Mr. Cross, whilst standing by the original proposition to extend the hours of closing to the houses in the metropolis to half-past twelve on week-days, now proposed to make eleven the hour of closing in provincial towns having populations of 2,500 and upwards, and that in villages of less than that number, and in the rural districts generally, he would have the hour ten o'clock.

These alterations bring the bill so nearly, in its vital points, to the level of the Act it seeks to amend, that we are in a constant state of marvel at the denunciations which have been hurled at the reputed author of the former. Whatever may be the general opinion of the public on the amending Act, Lord Aberdare has good cause for gratulation at its having been introduced. The evidence which has been forthcoming, and which has been collected at the instance of a Ministry who owe their present position chiefly to the unpopularity of the Act of 1872, has been surprisingly and overwhelmingly in favour of the actuality of beneficial effects resulting from the Act. No one is more frequent in his acknowledgment of this than Mr. Cross himself, and it was the endeavour to reconcile a confession of the value of the Act of 1872 with a mission to supersede it, that led to the obscurity and halting periods of his speech on Thursday night.

The debate on going into committee was brief, and was chiefly confined to Mr. Cross's statement, and a brilliant speech from Sir W. Harcourt, who is, by the way, taking up a position in the House, which, as compared with that assigned to Sir Henry James, gives an odd turn to the reflection that the latter is in official standing the superior of the former. The Opposition were very urgent in their request that the House should resolve itself into committee *pro forma*, in order to have the bill printed with amendments. The whole thing was evidently in such a muddle, and the desire for "more light" so general and so pressing, that it is possible had Mr. Disraeli been in the House, he might have acceded to the request. But Mr. Disraeli had gone to dinner, and Mr. Cross could do nothing but sit still and look conscious of the advantage of a numerical majority should the objections be urged to the point of a division. The Opposition knew this too, and, not desiring to waste time, they contented themselves with a protest, and so the House went into committee.

Sitting in committee for four hours on Thursday, and six on Friday, the House got through the first ten clauses of the bill. This is an average of one clause per hour—smart work with such a bill. Moreover, future progress is likely to be more rapid—for the first ten clauses include all the regulations for opening and closing; the remaining portions of the bill dealing with minor matters, upon which there is no wide divergence of opinion. Mr. Disraeli will be very glad to see the bill carried safely up to the Lords; for, though, upon divisions the Government have invariably been able to have their own way, the victories have been of the kind of which a long series would be equal to a defeat. If the division list be scanned many well-known Conservatives will be found voting against the Government, and, in fact, the most serious opposition of the whole, and that which ran the ministerial majority closest, was on the amendment of Mr. Forsyth, who, rising from behind Mr. Disraeli, moved to retain the general hour of closing the public-houses in the metropolis at the hour fixed by the late Government.

The Licensing Bill passed through the House of Commons on Monday night, the remaining seventeen clauses being agreed to after a debate of five hours. By imitating Uriah Heep—being exceedingly 'umble and free from obstinate self-assertion—the Government have got the bill through without coming into any serious collision with the majority of the House. But they have given grave offence to some of their accustomed supporters, and on bringing up the report will have to eat their own words uttered in connection with the important clause which

directs that public-houses, wherever situated, shall be closed between three and seven o'clock on Sunday afternoons. The history of this clause is strikingly illustrative of the managerial policy of the ministry. As it originally stood in the bill, six o'clock was the hour named for reopening on Sunday afternoons, and amendments were placed on the paper severally naming "five" and "seven" as being more desirable hours. Mr. Cross privately arrived at the conclusion that the majority of the House were in favour of making the hour seven, and accordingly announced his intention of abandoning his own proposal, voting against five o'clock and declaring for seven. But thereupon arose such a storm of opposition from unexpected quarters, that the Home Secretary was finally fain to declare that he was prepared to *re*-reconsider the matter, and that, if any hon. member would, on the bringing up of the report, propose to go back to the original six o'clock, he would give it his favourable consideration! This is scarcely dignified; but, up to a certain extent, it is safe, and seems at least a course well calculated to keep the Vicar at Bray.

Women and Work is the title of "A Weekly Industrial, Educational, and Household Register for Women," edited by Emily Faithfull, of which the first number has just appeared.

The Queen has given permission to Messrs. Graves, of Pall-mall, to have engraved as a set, a selection of twenty of what may be called, "Her Majesty's Pets." The engravings will be after paintings and drawings by the late Sir Edwin Landseer, of "pet dogs belonging to Her Majesty." Among them will be several special favourites, such as the "Dandie Dinmont" and "Dear Old Boy." Mr. Thomas Landseer and Mr. Charles Mottram are already engaged on this important work.

UNIVERSITY OF LONDON.—The following is a list of the candidates who have passed the recent special examinations for women:—Greek, Kate Spiller, private tuition. French—Sophia Mildred Du Pré, Ada Leech, Annette Sarah Verrall, and Marian Elizabeth Verrall, all of the Ladies' College, Cheltenham. English—Elizabeth Eleanor Atkinson, University College; and Caroline Birch Dutton, Laura Gertrude Eaton, Emily Jane Heming, and Grace Margaret Swan Pagan, all of the Ladies' College, Cheltenham. Political Economy—Alice Gardner, private study. Logic and Moral Philosophy—Helen Susan Black, Laura Gertrude Eaton, and Alice Gardner, private study.

MAY WEATHER AND THE CROPS AND GARDENS.—The *Garden* says:—"The effects of the late frosts on market gardens are, we fear, worse in some localities than was at first anticipated; we shall, however, without doubt, have plenty of apples, pears, plums, cherries, strawberries, and gooseberries, although not that excessive abundance which the profusion of bloom at one time foreshadowed. Currants, in exposed situations, are much injured, two-thirds of the fruit having fallen; but under over-hanging trees the damage is not great. The earliest and finest blooms of strawberries have also suffered, but still plenty has been left for a crop, which will be somewhat late, and its duration shorter than usual. Early peas that were so badly cut up when coming into bloom, will, in some cases, scarcely repay the trouble of gathering. Late marrows, however, look well and are likely to be abundant. Picking, generally, will now be from ten to fourteen days later than usual. Of moss roses, which are grown by the acre in market gardens, not a single sound bud, in some places, is to be found; every one, without exception, has been either partially destroyed, or has fallen off quite soft and black."

COBDEN CLUB.—A general meeting of this club was held on Friday in the room of the Century Club, Pall-mall-place, the chair being taken by Mr. T. B. Potter, M.P., the hon. secretary. The report of the committee, which was adopted, proposes to issue, in a cheap form, a selection from Mr. Cobden's speeches and works; and also announces that his letters are in course of collection by Mr. Richard, M.P., with a view to publication. It is also proposed to assist in promoting lectures on political economy, and instituting rewards for essays in accordance with Mr. Cobden's views. The committee have undertaken to prepare a volume of these on Local Government and Taxation in the United Kingdom and other countries. This will be the third series issued by the club, and there have been circulated through its agency since 1866 nearly 100,000 copies of printed matter in the interests of the political and financial reforms with which its name identifies it. It was generally urged during the discussion that a local habitation should be provided for the club, which now numbers about 500 gentlemen in addition to nearly 200 foreign honorary members. The committee accordingly hope to secure for the members facilities for entering the new Liberal club now in course of organisation, and privileges for entertainments and the hospitable reception of the foreign members. It was resolved that in future an annual meeting should be held for the election of the committee, and for the transaction of such business as may be brought before it on notice. Mr. T. B. Potter, under whose management the club has progressed to its present strength and usefulness, received a cordial acknowledgment of his services and a vote of thanks as chairman of the meeting.

Literature.

*THE LATE MR. THOMAS LYNCH.**

We are glad to see this memoir, though we could have wished for a fuller and completer account of a life so remarkable in many respects as that of Mr. Lynch. Mr. White is well qualified for the task of compiling such a work, and so far as he has done it he has done it well. He was a regular attendant on Mr. Lynch's ministry for many years, and intimately acquainted with him privately. That he is a practised literary man his Life of Swedenborg, which we noticed at some length when it appeared, sufficiently testifies; and although he places himself commendably in the background in the volume before us, and seeks to tell the story of Mr. Lynch's life as far as he can in Mr. Lynch's own words, yet the work so far as it is his own is skilfully done. His narrative is direct, not padded with too many reflections or encumbered by moralisings. Indeed, we think he might have ventured upon a more detailed criticism than he has offered of the life, character, and work which he sets himself to pourtray. Mr. Lynch as a man, an author, a theologian, a preacher, a poet, a student of science, mathematics, and music, had very distinctive traits, and a careful study of his excellencies and defects in these particulars would be both valuable and interesting. Every one who knew Mr. Lynch must acknowledge that his was a life worth recording. For many reasons he was not sufficiently appreciated during his life; he is now better known and more widely valued than he was when living. He preached to a small but select audience of two or three hundred people, and was rarely heard out of his own chapel. Yet we never knew any man who gave us more the impression of *genius* than did Mr. Lynch. To know him was to know a perfectly unique type of manhood, absolutely distinct from any other we ever met. This one fact accounts for both his successes and his failures. He was so original, had such a perfectly individual way of looking at every subject he contemplated, that he could not but succeed in impressing and teaching profoundly those who come into any close contact with him. On the other hand, he was so unconventional, so utterly incapable of wearing the livery of a school, or a sect, or of repeating its phraseology, much less of echoing its cant terms or jargon, that he could only act deeply on those whose minds were to some extent free from the fetters of sectional or scholastic influences. Those who went to hear him with their minds preoccupied by any over-mastering system, whether orthodox or other, never came into contact with him at all, and consequently never understood him. This fact partly accounts for the smallness of his congregation, and the obloquy or mistrust with which he was regarded by those who tried to judge or interpret him by recognised standards. This also accounts for the warfare and controversies that often raged about him. Mr. White reproduces Mr. Lynch's own account of the "Rivulet" controversy in which certain editors and theological critics so signally disgraced themselves, in their endeavours by all means, fair and foul, to crush Mr. Lynch.

So far as the hostility which the "Rivulet" provoked was honest, it arose from the causes we have indicated, as indeed was clearly perceived by many at the time. For instance, Dr. Wilkinson, writing about some very unconventional poetry which appeared about the same time as the "Rivulet," said—"To yet a "third class these poems do not apply, viz. to "the religious dogmatists, who are shut up in "frail houses of creeds, with an outer fence of "thorny fears, enclosing a gardenless barren-"ness, and cunningly capacitated to shake "with spite as well as dread whenever "the winds of progressive facts sweep along the "ground. Of all kinds of composition poetry "suffers the most when read in a funk; under "such circumstances a solid quarto of verse will "become air, and the terrified reader not know "whether he has a book in his hand or not. A "wonderful instance of this occurred the other "day: when the editor of the *Morning Advertiser* "endeavoured to fix his starting eyeballs upon "Lynch's exquisite 'Rivulet,' the poor editor "felt his shaky faith imperilled, and he talked so "wildly about heresy and Nonconformity and "other atmospheric presumabilities, that, to "recover him, ten solid Independent ministers "were in mercy constrained to approach him, to "recall him from flatus to book, and to hold him "down in his really common place editorial chair. "To this class we would say, that whenever a "new poem makes their hairs stand on end, or "even produces goose-skin to any considerable "extent, they had better retire speechless into "their creeds, and let the poet's name alone." During all these warfares, Mr. Lynch's courage was only less remarkable than the brilliancy of his self-defence. At that time the editors of religious newspapers were more formidable antagonists than they are now, and the decline of their power is very much attributable to the firm resistance with which Mr. Lynch confronted them.

There was much other warfare in which Mr. Lynch was engaged, never by his own seeking, never without suffering more than those could understand who did not know how keenly sensitive he was to censure, even from those whose blame was more to be desired than their applause. Some of these strifes may be well forgotten. Mr. Lynch never shrank from the sacrifices which his defence of truth and justice involved. Perhaps a brief sketch of some of these episodes in his career might have been admitted into his biography. We shall not easily forget the share he took in the defence of the three students who, in 1852, were expelled from New College for heresy. One of his sermons at that time was from Job xxxii. 6—10—a most racy text for such an occasion—followed by a discussion abounding in wit as well as wisdom. We refrain from giving any epitome of Mr. White's memoir. It is itself so brief, such a mere outline, that it is scarcely capable of abridgement. But it is deeply interesting, and we trust it will be extensively circulated among those who knew Mr. Lynch while living, and still more among those who are now beginning to find what a richly-endowed spirit he possessed. Mr. White reproduces many autobiographic morsels from Mr. Lynch's writings, and some of the letters he wrote to his congregation when he was absent through ill-health. We remember one, very characteristic, which we think might have been added—a letter acknowledging the present of a gold watch and a binocular microscope which his friends sent to him a few years before his death. As a slight specimen of the contents of this book we extract part of a letter, dated Jan. 5, 1867, written to a young minister:—

"I wish you a happy new year, no more troubles than necessary, more success than even anticipated, solace from old friendships, support from new ones, reasonable deacons; an attentive, edified, enlarging congregation; health; prospect or acquisition of a suitable wife; a calming, consolidating, elevating sense of the reality of spiritual truths to mingle with and alienate that sorrowful dissatisfaction with self, and dubitation about many things, from which I do not expect you will find yourself free either this year, or (altogether) in this world. What more shall I wish? That you may read good books with a good understanding (I have not at present read either of the books you name), preach sermons, if with more ease, not with less power; draw water, without disliking your work even when the well is deepest, from each and every, or at least from *many*, and even from the *chiefest* of the wells of salvation that abound in the Bible; also that you may arrange skilfully supply-pipes for distributing the said water to your people; and that the water may never freeze in the pipes. What more? Why, I will wish you may always be content with manna, without caring too much for quails; may not despise manna when you get, by favour of this world and permission of heaven, a fine fat quail, or a few such: and may never fail to find, nor to gather when you find, a good supply of manna every morning, and a double supply on Sunday morning, lawfully gatherable, according to our new economy, on that day, as a work hallowing the day. Perhaps you would prefer to have your double portion on the Saturday, and to find it multiplying on the Sunday, after the divine manner of the loaves and fishes? Be it so then."

* *Memoir of Thomas T. Lynch.* Edited by WILLIAM WHITE. (London: Isbister and Co., 1874.)

*GEORGE ELIOT'S POEMS.**

The four poems which form the bulk of this remarkable volume we have read before, and made due record of at the time of their appearance in the magazines. But the greatest tribute that can be paid to George Eliot's genius is this, that, whether in prose or verse, her work is so suffused with hint of human passion, strife, and woe, so quick with sad, yet tender thoughts that touch the very springs of human life, that it is ever fresh, and most often compels the sensitive reader to the fitting mood. This, after all, is the secret of true poetry. It may be quite true that the intellectual movement may sometimes be too easily seen through the shaping of the imaginative form; but how stately, how noble, how impressive the sweep and march of her great thoughts. "Jubal," for instance, is remote in subject, but how near and modern it is in idea, and how skilfully the remote subject is made to take-on the tints and hues of to-day, in its yearning after strong individual life and the levelling power of circumstances that so prevail to separate the worker from the work, the singer from the song. "Jubal" has been called the apotheosis of Death, and, in a certain regard, so it is; but

* *Jubal, and other Poems.* By GEORGE ELIOT. (Blackwood and Sons.)

the writer takes such care to link the love of fame with a high object, and to show that life is alone ennobled by the divine idea of surrendering to the Great Whole whatever is special to the individual in gift or grace, that the narrower doctrine is almost swallowed up. Of course, we may quarrel with her about the "Great Whole" and the higher sanctions that are possible to "noble life; but that were profitless, and poetry certainly is not the place for exact definitions. Enough, that there are passages that touch and thrill us, and remain like "sovereign echoes" in mind and heart. Jubal, it will be remembered, brought art to man—revealed to him the mysteries of thought and song. Take these two short passages showing the effect upon the race around him and on himself, and say if they are not steeped in imaginative light:—

"And a new spirit from that hour came o'er
The race of Cain: soft idleness was no more,
But even the sunshine had a heart of care,
Smiling with hidden dread—a mother fair
Who folding to her breast a dying child
Beams with feigned joy that but makes sadness mild,
Death was now lord of Life, and at his word
Time, vague as air before, new terrors stirred,
With measured wing now audibly arose
Throbbing through all things to some unknown close.
Now glad Content by clutching Haste was torn,
And Work grew eager, and Device was born.
It seemed the light was never loved before,
Now each man said, 'Twill go and come no more.'
No budding branch, no pebble from the brook,
No form, no shadow, but new dearness took
From the one thought that life must have an end;
And the last parting now begin to send
Diffusive dread through love and wedded bliss,
Thrilling them into finer tenderness.
Then Memory disclosed her face divine,
That like the calm nocturnal lights doth shine
Within the soul, and shows the sacred graves,
And shows the presence that no sunlight craves,
No space, no warmth, but moves among them all;
Gone and yet here, and coming at each call,
With ready voice and eyes that understand,
And lips that ask a kiss, and dear, responsive hand."

And then the influence on himself:—

"And ever as he travelled he would climb
The farthest mountain, yet the heavenly chime,
The mighty tolling of the far off spheres,
Beating their pathway, never touched his ears.
But whereso'er he rose the heavens rose,
And the air-gazing mountain could disclose
Nought but a wider earth; until one height
Showed him the ocean stretched in liquid light,
And he could hear its multitudinous roar,
Its plunge and hiss upon the pebbled shore:
Then Jubal silent sat, and touched his lyre no more."

The voice of the past sums up to Jubal the whole story:—

"It is the glory of the heritage
Thy life has left, that makes thy outcast age:
Thy limbs shall lie dark, tombless on the sod
Because thou shinest in man's soul, a god,
Who found and gave new passion and new joy
That nought but earth's destruction can destroy,
Thy gifts to give was thine of men alone;
'Twas but in giving that thou couldst atone
For too much wealth amid their poverty."

And so in the universal life as in the individual:—

"There something flows to us in life,
But more is taken quite away."

And in this "more" lies the whole mystery and pathos, which sanctifies the past and calls on us imperatively to make our life all noble, that the Past may be. "Armgart" carries the idea a step further amid modern circumstances. Armgart, whse being seems concentrated in her power of song; who says—

"I carry my revenges in my throat;
I love in singing, and am loved again";

and of whom others say that losing this power—

"We should lose
That whole we call our Armgart."

And still she does lose it, and by deeds of duteous self-denial, yet rises up to a less sublime ideal. This doctrine of woman's sphere, too, is one which George Eliot has often illustrated. She does not seem to believe that it is well for woman to be raised as "of the shining "ones." She shines only with true lustre when she ministers in lowly province. Dorothea, we remember, how she has to submit herself, too.

"How Lisa loved the King" is graceful, but is pitched in a lighter vein—if this may be said to be possible for George Eliot, but it is full of fine thoughts, and exquisite pieces of description. "A Minor Prophet" is satirical, and somewhat too tensely deprecates the vision of a perfect world. The master idea of George Eliot recurs:—

"Bitterly
I feel that every change upon this earth
Is bought with sacrifice."

"Stradivarius" is a fine study—a little in the form reminding us of Browning, but far freer in sweep, and with none of his crabbedness. "Brother and Sister" and "Two Lovers" are finished, but a little too studied, in our conception, for full lyrical effect. Take the latter, and observe how the various sections are set one against each other:—

"Two lovers by a moss-grown spring;
They leaned soft cheeks together there,
Mingled the dark and sunny hair,
And heard the wooing thrushes sing,
O budding time!
O Love's best prime!

Two wedded from the portal stept;
The bells made happy carollings,
The air was soft as fanning wings,
White petals on the pathway slept.
O pure-eyed bride!
O tender pride!

Two faces o'er a cradle bent,
Two hands above the head were locked,
These pressed each other while they rocked,
These watched a life that God had sent.
O solemn hour!
O hidden power!

Two parents by the evening fire;
The red light fell about their knees,
On heads that rose by slow degrees,
Like buds upon the lily spire.
O patient life!
O tender strife!

The two still sat together there,
The red light shone about their knees;
But all the heads, by slow degrees,
Had gone and left that lonely pair.
O voyage fast!
O vanished past!

The red light shone upon the floor
And made the space between them wide,
They drew their chairs up side by side,
Their pale cheeks joined and said, "Once more,"
O memories,
O past that is!

*BALDWIN BROWN ON THE HIGHER LIFE.**

Among the many excellencies which distinguish Mr. Brown as a religious teacher there is one that has specially qualified him to write this book. That is the capacity for observing, and to an extent of controlling, the current of religious life which flows past, rather than through the churches. His large powers of natural sympathy with active and thoughtful men quicken his observation and stir his energy. And this energy, when stirred, is not wasted in ill-directed effort, nor indiscriminating impulses of kindness, but ruled by a wise intelligence as of one who has "understanding of the times." He sees, what we fear so many preachers do not see, that all the conditions of religious thought have changed during the last quarter of a century; that the same questions are no longer asked, or if they are, that the answers which once suited them are no longer applicable. That change is so remarkable, that its effects on the temper of the general religious spirit can scarcely be less, than would to the climate of a planet be a change however slight in the plan of its revolution. When Mr. Brown began his ministry there were many within the Church who longed for less of exclusiveness, for a wider interpretation of doctrines which they substantially held, for larger sympathy with Christians of remoter Churches, and for a freer play of devout and poetic feeling. To such men Mr. Brown gave unexpected rest. He showed them that the limits of inspiration were coincident neither with those of the logical understanding nor with those of time and race. It was a relief to hear a preacher who, while he did not diminish the authority of the past, yet placed the present in the same sacred relations, and gave to the familiar sorrows and conditions of daily life the consecration which had hitherto been confined to those which were ancient in time and remote in place. Dealing reverently with the opinions bequeathed by the past, he showed that, while they registered their growth by the degree of precision they had attained, their value consisted not in their form, but in the richness of their contents or their capacity to elicit feeling. Now all this is changed. Another generation has arisen asking new questions, and wearing on its face the look of a troubled mind. Men no longer ask if the influences of the Divine Spirit were confined to the Hebrew world, and if they were not felt by some who knew nothing of their source. But they ask—Is there any spirit in man to be inspired, or Spirit of God to inspire? Is not the whole life of man mechanical; dynamical: an adjustment of forces which in equilibrum are nothing, and only by inequality are capable of manifesting the phenomena we call life? What are spirit and matter but terms having no corresponding entities that can be known by us, but whatever they may be are both subject to the analyses of death, though probably capable in their ultimate elements of reputed, though not of identical, combination. Thus the higher life has disappeared from the belief and hope of many. To such this volume is addressed. It undertakes to establish the reality, and to set forth the experience of the spiritual life of man.

The spiritual discernment and intellectual ability, which formerly enabled Mr. Brown to perceive and to express modifications and readjustments of belief that had become irksome through their unequal pressure, fit him to deal with this much more difficult subject. He has undertaken now, not to bring acknowledged beliefs into harmony with the laws of intelligence or the demands of conscience; but to convince men whose tendencies are religious, but who can find no intellectual justification of the ideas which religion involves, that there is a region which, though transcendental to the understanding is real to the soul, and in that a higher life is nurtured and developed. Of the degree of success which has attended this effort they are perhaps the best judges to whom the book is addressed: and of the force and beauty which it contains each reader will form his own judgment. Our remarks will be confined to pointing out the writer's plan, and the means by which he has sought to attain his end.

The volume consists of twenty sermons, each having "a certain completeness of its own," but united by a central theme and a continuous interest. The first few sermons deal with the nature of man and the significance of his life in this world. In this part of the work Mr. Brown examines the doctrine of evolution, and gives it a qualified acceptance. He is careful to separate it, and to keep it distinct from materialism and atheism, and he finds no "antipathy between evolution and a sound "Christian philosophy." But, he adds, "no-"thing is established which destroys the belief "that man's body reveals the direct, original "touch of a creature hand." We presume we are warranted in accepting this statement in a highly figurative sense, or else of what avail is the recognition of the doctrine of evolution at all? How can we speak of "the hand of "God" except in a metaphorical manner? We should ourselves accept the doctrine more unreservedly, leaving to future investigations the explanation or removal of present difficulties. But for all practical purposes the following is admirable:—

"Among the gravest of the objections to this system" (that of moral development) "is the breach of continuity which arises when a conception so large, reaching to such heights and depths as duty, first appears; just as in the theory of physical evolution, there is a break in the line somewhere, when the creature first steps upon the stage of life, who is endowed with the distinguishing attributes of man. A morality like this of the utilitarian, which has constantly to forget its origin, which has studiously to refrain from reference to that utility by which, during all its earlier stages, it grew; which has to train itself to substitute for it some higher conception, more in accord with what we regard as the spiritual nature of man, had better, one would think, be referred at once to that spiritual nature whose movements it simulates so admirably, and to that God to whom it strives by natural effort to lift its ideas."

In this part of the work will be found much valuable criticism on such works as those of Mr. J. F. Stephen, Mr. Mill, Schopenhauer, and others; and in the notes useful information and suggestions. The second set of discourses are less argumentative, more experimental, and are expositions of varying aspects of the spiritual life, chiefly of struggle and sorrow. The concluding sermons dealing chiefly with the destiny of man are full of force, and a certain ruggedness of expression adds a charm to them; but there are some matters in them which do not command our assent. With very much, however, we are in profound agreement. We believe with Mr. Brown that all the varying conditions of humanity, whether inward or outward, all the dispensations of nature and history indicate one thing, that man is here to be redeemed. If we could as unhesitatingly accept his further belief in the real solidarity of humanity, we should be more perfectly in accord with his views of the incarnation, mediation, and other kindred subjects. This at all events must be confessed, and that ungrudgingly, that his conception of humanity as a whole—a unity—renders his views of the method of redemption eminently reasonable and coherent. We are not surprised, therefore, to find that Mr. Brown repudiates eternal torment because it means eternal sin; and annihilation because "it makes life on a "fearful scale an abortive experiment; it "robs suffering of its holiest ministries; it de-"grades our nature from its essential dignity; "it makes light of the mystery of the Incarna-"tion; it presents God as a vindictive tor-"mentor of souls, and it runs counter to what "seems to be the deepest and most far-reaching "passages of the Divine Word." The doctrine of universal redemption, which is the logical outcome of all Mr. Brown's spiritual philosophy, he accepts, but candidly admits he can not formulate it as a theory, because it does not include all the facts, and some facts of consciousness it actually contradicts.

* *The Higher Life, its Reality, Experience, and Destiny.* By JAMES BALDWIN BROWN, B.A. (Henry S. King and Co., 65, Cornhill, and 12, Paternoster-row, London. 1874.)

Before committing this book to the judgment of our readers, there are two points on which we wish to observe. The one is on what seems to us the unnecessary heat and passion in which the thoughts are expressed. Every word is in italics, every sentence rhetorical. Intensity is given to an argument by uniting its possible effects to a personal subject. As sermons addressed to a congregation they probably produced a glow of enthusiasm which might be stimulating to religious feeling, but scarcely conducive to an equable flow of thought. As written, to be read by the student, they are too dazzling, too disquieting for sustained interest; they fatigue. We have marked one passage in which through overcolouring the picture has become untrue to fact. The other point has reference to the feelings excited in us by the world around us. Mr. Brown speaks almost reproachfully of men and women who are sad at heart through the lack of a deep religious faith. Is he not sad? and yet he has religious faith. "We believe in progress; we believe in "the golden pictures of the prophets; we be- "lieve in the reign of the Lord Jesus over all "hearts, in all worlds. Yes, we believe, yet "there are moments when the heart faints at "the vision of all the storm and strife, the tears "and the blood, beyond which lies the fulfil- "ment of our hope and the Lord's." These are his own words, and they would be even truer than they are, if instead of *moments* he had written years. This is a sad book, in spite of its triumphant promise. We should not think so well of it if it were not. To him who realises the solemn mystery of human life there may come much joy, but it is, as Mr. John Morley says, like the music of the nightingale which fills the darkness. A preacher who recognises this, who imputes it not to the lack of religious faith, but to the presence of a true human sympathy, may convince such that "Man can "do without happiness, and instead thereof "find blessedness;" and may further show them that blessedness is found in the fellowship of a Divine suffering; and that the calmness of faith is possible to a mind conscious of its incapacity to form a theory of the world.

*AGRICULTURAL LABOURERS AND PEASANT PROPRIETORS.**

There is a considerable stretch from John Wesley to the Agricultural Labourers' Union; but Wesleyanism, and some of the features of the institution specially due to Wesley himself, have had a good deal to do with that strange uprising, which has so shaken all the preconceived notions of English squiredom and Conservatism. The leaders of the Union are mostly Methodists, and were schooled as speakers in their capacity of local preachers. Wesleyanism —true to the democratic sentiment it had had to yield to and support in spite of itself—has given the English peasantry a voice; and the voice is likely to prove a more serious protest against the Church of England, with which Wesleyanism was so slow to part, and with which it still condescends sometimes to coquette —than any other protest against it yet made. And if this "Revolt of the Field" tends in any way to make still more clear the duty of all voluntary communities to decided *union* against an institution which is so directly at war with justice to suffering classes, its politico-ecclesiastical significance will be even as great as its economical one. Joseph Arch himself is a Primitive Methodist, who has been engaged as a local preacher for twenty-five years; and there is a simple dignity and a strange touch of pathos in the manner in which he rebuts charges that had been cast at him by the enemies of the work in which he is engaged. We quote from Mr. Clayden's useful book:—

"He stood before them that night as a Methodist local preacher of twenty-five years' standing. During that time he had walked more than 7,000 miles *on his own conveyance* to preach the Gospel to his fellow men. He had never had a sixpence from the State for it, and he did not want it. He knew something of the trials to which a minister of the Gospel was exposed. No man would more liberally—and there were gentlemen in this meeting that would confirm this statement—of the little God had given him, contribute to the comfort and happiness of the earnest minister. No man more than himself would wish to see a minister of the Gospel free from life's cares, and the difficulties which would press him down, and make him weep and sigh in his retired moments. He himself had gone eighteen or twenty miles out to an appointment of a Sunday with sorrow and grief pressing down his heart, and what was the cause of that sorrow? Because he could not pay his way in the world. Why was it that he had not enough to pay his way? It was *not* because he spent his money in drink, because for seventeen years he had been a total abstainer."

Another of the leaders of the Union spoke thus:—

"The Union has done more for the agricultural labourers of England than all the parsons that have preached in the Church of England yet. Yes, sir, the teaching of the ministers of the Gospel—and I dont confine my remarks to one section of them—is contentment in poverty. Do you question that? Look you here, when a man who works day after day cannot live on his industry, *he has a right to make known to his spiritual teacher his circumstances in life; and as the overlooker of that man, I must say both as to body and soul, that teacher has no right to say a man should be contented who has been robbed of his rights.*"

There may be some ground for this remark about ministers in general; but seeing that men high in office and honour in the Church of England—which has chosen especially to claim for itself the care of this very class—have chosen to speak violently against such men as these, as did one bishop when he counselled the "horse- "pond"; or have shrunk back on a narrow and one-sided view of the New Testament to justify their deliverance that Christianity had nothing to do with settling questions of wages, as did another bishop, then we need not feel surprised that the men who have struggled and suffered amid the hunger and the dull plod, plod, plod of peasant life—still endeavouring to do their duty in enlightening souls darker than their own—should be stirred to make strong demands on the sympathies of priests, whose professed business in life is surely not consistent with shutting the eye to questions of men's rights when those bear directly on a social reform that alone can make ordinary domestic decency possible, not to speak of morality or religion. For in this all competent witnesses agree—that amid the conditions of the peasants' life generally, decency is not possible. Here, then, is a confession that the Church is without a sphere among a large section of the community—that the labour is literally for naught because of social conditions; and yet her highest authorities declare that it is no part of her duty to take any direct steps towards bringing about an alteration in these conditions, so that her work may not be wholly in vain! The labourers' cottages are mere hovels. Mr. Heath describes some of them; look at this picture:—

"The total length of the miserable hut was about seven yards, its width three yards, and its height, measured to the extreme point of the thatched roof, about ten feet; the height of the walls, however, not being so much as six feet. From the top of the walls was carried up to a point the thatched roof, there being no transverse beams or planks. In fact, had there been any, I could not have stood upright in this hovel. There was of course no second-floor to the place, and the one tiny floor was divided in the middle with two compartments, each being about three yards square; one used as a bedroom and the other for a sitting room. The ground was irregularly paved with large stones, with earth between and in the crevices. On my remarking that the floor must be very damp, if not wet, in winter, the man said, 'Oh, no sir, it don't heave much,' by which he meant that the moisture did not come up very much through the stones. John told me that he could not walk now so well as he used to do; but nevertheless he looked strong and healthy for his age, and his principal duty—a responsible one—was to look after his master's stock. His wages were 5*s.* a week (!!) Out of that he paid his master 2*l.* 10*s.* a year rent for his 'cottage,' and 10*s.* a year more for the privilege of running his pig on his master's land. John also rented one-eighth of an acre of potato ground, for which—still out of his miserable wages—he paid 5*s.* a year. And yet this man was happy amidst it all, . . and spoke well of his employer."

Now, fancy a man and his wife with grown-up sons and daughters and some younger children all compelled to find sleeping space in such a hovel as this. The case is common. John mentioned above, probably, on account of his years and his long service, was receiving a handsomely reduced wage of 5*s.* a-week, and was in luck, for his family had gone abroad; but men still able to do full share of work and with large families have had to subsist on 9*s.* and 10*s.* per week, about the average in England sometime ago, with some additions of grist corn (which they often got of very inferior quality), and in certain places cider (not of the best either). Most authorities, indeed, admit that the payment in kind was far more profitable for the farmers than the peasants, though the peasants from mere habit had come to prefer thus getting it to purchasing the commodities for themselves; but no argument in favour of the system can be properly drawn from the fact that compelled acquiescence led to a sort of preference. Life would be intolerable and whole classes would commit suicide, were it not for the merciful compensations that come from the simple submissive conservatism of dull habit. All this is confirmed by the writer of the excellent article in the current *Cornhill*, who says unqualifiedly that in many districts the "cottage" is "a scandal and disgrace to England." And he goes on:—

"We could point to village after village, and name them by their names, in which there are houses inhabited by whole families, in which there is not one bedroom; many with only a sort of outer lobby or landing which serves as a room, and only one regular chamber; three rooms are quite an exception in almost all our older village tenements. The sanitary arrangements are in keeping, and even ordinary personal cleanliness is out of the question, and it must be said, and said most emphatically to the honour of our poor, that many of the evils which might be thought to be inseparable from such a state of things do not exist, and those who know their real condition wonder not at the vices of the poor, but at their many virtues, which shine all the more brightly under so unfavourable circumstances."

All honour to the few men who have erected improved cottages on their property; but they would seem to have been but a drop in the bucket. The question of better house-accommodation we now begin to see lies near the root of all reform of certain classes in towns as well as in urban districts. It used to be urged by the landed and farming interests that it was no good doing anything, the people did not wish, and would not enjoy, anything better—that use was second nature—and ordinary comfort a superfluity. But this way of looking at matters and this style of speaking won't do any more, even though it be admitted that Hodge too often held his way to the public-house; and yet not so often but that in the circumstances observers have signalised his abstinence as a wonder. Mr. Thornton, who in this new edition of "Peasant Proprietors" has added many valuable facts, is right enough in the inference he wants to have drawn, though we think it was hardly needful that he should have implicitly admitted the existence of such general drunkenness on the part of the English peasantry:—

"What most frequently sends a man to the alehouse is the discomfort of his home. The ill-paid day-labourer flies from his dreary hovel and the wan looks of his wife and children, to his snug seat in the chimney corner of the inn parlour, and the merriment of his boon companions; but the peasant proprietor or leaseholder has a blazing hearth and a neat parlour of his own, and sitting there, with his family about him, has no wish for a change of scene or company. That a British writer should impute habits of intoxication to small occupiers of land is the more extraordinary as no peasants on earth are so strongly addicted to the vice as the landless labourers of his own country. The French paysan or German bauer can spend a holiday in dancing and singing and yet return from the village as decorously as he went to it; but, with an English rustic, festivity and beer-swilling are synonymous terms."

Dr. Rigg, in his work on "National Education," which is in some points narrow and one-sided, is surely right, when in a very remarkable chapter, he demonstrates that no system of national education can ever be complete apart from the idea of at least possible and prospective proprietorship. His remarks go deep into the question of the future of the English agricultural labourers, and it is significant that Mr. Arch has come day by day to be firmer in the belief that the one way of access for the men out of poverty and dependence is the securing to each of them a plot of four or five acres at a low rent, by the prudent and skilful working of which something might be saved in the course of years to purchase land or cot. There is an object to live for! And the men are sensible enough to show what they are prepared to make of this chance. Let the reader turn to pp. 119—121 of the "Revolt of the Field," and he will find there some very remarkable facts, demonstrating that of all machines the spade, in willing hands, is the cheapest and most effective in working the soil:—

"The notion of a 'Wykehamist' that he thought valuable enough to print in *Fraser*, is that a peasant must be a clever fellow to get 20*l.* off twenty acres, while the real experience of a peasant is that he can get 31*l.* or more out of three acres! And this fact was attested by the late Sir Henry Vavasour. Surely 'A Wykehamist' who is, if we are rightly informed a county member, must be heartily ashamed of himself to print statements utterly without foundation in truth, many exceeding improbable, and if he has a fact to quote he invariably mars it by blundering."

One of the most persistent arguments against small farms or allotments was this, that it was simply impossible that the poor man could get such yield out of the land as the large proprietor with his first-rate appliances, and that thus the production of the country would be lessened. But it seems to be indubitably established by abundant facts such as those given above that the small cultivator does get better and larger crops over his small area than his fellows do on their larger one. This is specially brought out on the Swiss and Flemish farms; and though Ireland might seem a stumbling-block, yet, as we shall see, it is really not so.

Mr. Thornton certainly makes out a very good case, and furnishes a powerful plea for peasant proprietors, and this, taken in con-

* 1. *The Revolt of the Field. A Sketch of the Rise and Progress of the Movement among the Agricultural Labourers, known as the National Agricultural Labourers' Union, with a Reprint of the Correspondence of the Daily News during a Tour through Canada with Mr. Arch.* By ARTHUR CLAYDEN. Hodder and Stoughton.)

2. *The English Peasantry.* ANGE GEORGE HEATH, author of "The Romance of Peasant Life."

3. *The Cornhill Magazine for June.* Art.—"The Agricultural Labourer."

4. *A Plea for Peasant Proprietors, with the Outlines of a Plan for their Establishment in Ireland.* By WILLIAM THOMAS THORNTON, C.B. New edition. (Macmillan and Co.)

nection with the social and moral reasons urged by Dr. Rigg, forms good reason for such radical reform in the land laws as would make this practicable, by the easy transfer of land and so forth. If something is not soon done the bulk of the better class of labourers will have helped us to a solution of the difficulty by their emigration. The tempting virgin soils of Canada and the Western States await them with the grants of 150 or 200 acres, and the start once made, the stream will flow like a dam that has burst an embankment. The labourer hitherto has had a prejudice against leaving his native country, but he is getting better informed now; and some day, the farmers, in spite of their machinery, may find that men are not to be had. This is a consummation not devoutly to be wished; for that would soon tell upon us all in the largely increased price of bread-stuffs, but unless the farmers soon show a better spirit we fear it will become inevitable.

Ireland is of all others the country which would seem to hold out least in favour of small farms and small properties. But Mr. Thornton finds causes in operation in Ireland which, looked at philosophically, bear out the very reverse of what might at first view be drawn from its history.

"'Irish farmers,' he well says, 'are wanting certain conditions without which no farms, small or great, nor their occupiers, can be expected to flourish. There are no bounds to the tenants' liabilities, and no security against his ejection. That Irish holdings should have been supposed capable of furnishing any argument against peasant properties, is only one among many examples of the profound ignorance which prevails respecting Irish affairs. Ireland is one of the few countries in which there neither are, nor ever were, peasant properties. From the earliest appropriations of the soil down to the present day, estates have always been of considerable size, and though these estates are now cut up into many small holdings, the actual occupiers of the soil, far from being landowners, are not even leaseholders, but rack-rented tenants at will."

This was written in 1848, and the Encumbered Estates Act has done a deal to remedy matters; but historically it is the simple truth about Ireland, and things are only now set in train very gradually to adjust themselves. There can be no doubt that, as Mr. Thornton says, a peasant proprietory is likely to prove the one great panacea of Ireland.

That the system in France has been more successful than is often represented, the following suffices to prove:—

"Land in France sells much better when offered in small than in large lots. According to the Marquis Garnier, a farm which would let for about £200 a-year could not be sold entire for more than twenty-five years' purchase; whereas, if divided into several lots, it might sell for forty years' purchase. This, whatever else it may prove, proves likewise that peasants of the lower grades outbid their betters, which they could not do unless, besides getting enough for their ordinary expenses, they were able to save money. . . . Land is the bank in which the peasantry invest their savings. They are the highest bidders for it; but as they cannot afford to buy much at a time, it must when offered for sale be divided into small lots, in order to be brought within their reach. This result, too, has been obtained notwithstanding the operation of a law of inheritance, whose natural tendency is to increase the number and to diminish the possessions of landowners; but peasant proprietorship has diffused general competence, competence has engendered prudence, and prudence has counteracted the influence of law."

When such has been the result among the excitable Celtic peasants of France, surely it has yet more chance amongst cautious, deliberate, patient Anglo-Saxons, who are not surrounded by incipient revolutionary influences, the knowledge of which might often tend to make them labour with a slack hand—a settled constitution, and everything promising stability and security. When, however, the Bishop of Oxford, with such delicious logical exactitude, in replying to the peasants' argument that "there was less "virtue in moral and spiritual influences than "in an extra shilling a week," declared, "what they say is false: the world is moved "by moral and spiritual influences," he did more than he knew to lead the peasants, now really awakened to thought, to distrust the sympathy of the classes above him, and to cease to have that deep regard they were wont to cherish for the stability of a society which could support a Church that, according to the utterance of its dignitaries, could set the practical needs of their life, deeply affecting both body and soul, quite outside the range of its real thought and concern, leaving them to the operation of some vague, distant, and abstract law or tendency. And he certainly laid himself open to a terrible *tu quoque* not likely to escape those most concerned, seeing that, at present, the Church [*medium of moral and spiritual influences*] has in England (at least so far as he is concerned) no existence apart from revenues and influences which we think he would have some difficulty in proving to be of the moral and spiritual influences which *move* the world (save in one rather awkward way, for his case)—for example, the system of selling the cure of the souls of these very peasants for money. Really, a bishop, whose seat is secure only by compromises, should not be logical, or draw lame and tottering results from broad, expansive, palatial premises, even though there are certain laws of God which apply alike to the castle and the cot. The bishop holds that the Church has nothing to do with regulating wages. That rule would justify defence of slavery, or at least passive acquiescence in it; as also it would have done in the serfdom of our mines—in Scotland not so very long ago done away with. It is a sorrowful admission from a bishop that Christianity has practically no direct word to say in any of the great evils that burden society in these days, and that it must leave the poor wretches who have been instrumental in creating so much wealth wholly to their own resources in fighting an unequal battle, without even so much as a word of sympathy.

Mr. Heath in this new book has rearranged and grouped his facts in a clear, compact, and graceful way, and, while he has refrained from description and reflection, he has drawn-in such passages from the "Romance of Peasant "Life," as tend to impart completeness. The work may be regarded as a valuable reference book on the agricultural labourers' question. In the article on the attitude of the Church, we have in short summary the general feeling traceable in all the literature of the subject which we have read, and that is "marked "clerical indifference," amid which the boldness of Canon Girdlestone and the Rev. Llewellyn Davies and some others stands out cheerfully conspicuous—especially in the case of the former, in that "he and his family were "shunned by the gentry and the farmers of "North Devon," because he would not take up the quiescent attitude of the Bishop of Oxford, which is significant to us how deep is the breach between the two classes of society, and how bitterly the battle will have to be fought out.

THE MAGAZINES FOR JUNE.

Second Notice.

There are three articles in *Macmillan's Magazine* of considerable present interest. Another writer tries his hand on "Church Reform," restricting his discussion of that subject, however, to patronage. In common with other writers of his class he thinks that the Church "is in no danger of being disestablished, because it inflicts no appreciable harm or injustice upon any human being, or any single class in England." At the same time he admits that this Church is, or at least ought to be, in imminent danger of disestablishment, "because it is not doing the work which the nation expects at its hands, and for which it holds its endowments in trust." These points are enlarged upon, the latter being amplified in some very plain language:—

"The Church is not converting the people to a life of practical Christian morality, inspired and fashioned by the life of Him whose name she bears. The symptoms of something wrong are so startlingly clear, so ominous of doom, that one wonders how the rattle and confusion of party theological conflicts can blind the eyes and dull the ears of the combatants against the tokens of the approaching storm. Here are a few of them: an Established Church has for its special object the religious care of the poorer classes; yet the masses in large towns are almost untouched by religious ministrations, while there is clearly but an imperfect sympathy between the clergy and the agricultural labourers. A large part of the theology of the national Church is growing ever wider apart from what may be fairly called the established scientific thought of the nation. Its moral standard and ideas have few points of contact with the wants and the feelings of the professional and trading classes who are its most trustworthy supporters. There are many occasions on which it has failed to lift up its voice against crying national evils, and to see that peace, justice, and honesty are more important than attendance at any rite, however sacred, or belief in any doctrine, however orthodox."

The scandal of the sale of livings is also enlarged upon, and then the writer proceeds with his scheme for the partial—for it is only partial—abolition of patronage. It consists in the formation of Diocesan Board of Trustees, who shall take the livings over to themselves, the patrons being compensated by private liberality, and by the taxation for terms of years of the livings. The latter suggestion is not now novel, the Scottish Patronage Act embodying the principle, but it is hardly worth discussing. The second article is by Mr. Goldwin Smith on "Female Suffrage," in which that certainly high authority confesses to a change of opinion upon that subject, and writes with great decision against woman's rights. The third article is by Mr. Lecky on Mr. Froude's "English in Ireland." Mr. Lecky takes the line adopted in this journal in our review of that work. Other articles are the "Homes of "the London Poor," a very practical one by Miss Octavia Hill; by Mr. E. A. Freeman, on "Recent "Works on the Buildings of Rome," and on "Masters of Etching." No number of *Macmillan* that we have seen for a long time has been written with more sustained ability and freshness than the present June number.

Tinsley's Magazine is a little too much given over to tales, and tales, for the most part, of the lightest kind—good enough in their way, but not good enough to make up for the absence of almost all other literature. Of the tales Mr. Grant continues "Fairer than a Fairy," and we see that we are on the eve of the Indian rebellion; Mr. Farjeon has never written anything better than his description of the West family in "Jessie Trim;" it quite equals the theatrical scenes in "Master Hum-"phrey's Clock." This bit of writing is the literary gem of the number. The other tales are scarcely worth notice. Of the solid articles, "Prin-"cess Dashkow" is good, and "Clubable Women" is very well done. The author is right. Women are not clubable in Johnson's sense, but we are not sure that they are the worse for it.

Scribner's Monthly opens with a continuation of Mr. King's remarkable papers on the "Great South," this number being devoted to Charleston and Beaufort, illustrated with such delicious vignettes as we see in no other magazine. Mr. Stedman's paper on Tennyson is clever, but confined too much to the external characteristics of the poet. The critic gives no hint that he sees the hidden meaning of the Idylls. We have another instalment of Jules Verne, but short, and rather poor. Mr. Taylor's "Old Time Miller" is scarcely so good as the editor thinks it to be, and Miss Trapton's "Katherine Earle" does not improve. Very tender and graphic, however, is Saxe Holmes's "Four-leaved Clover," and the social, and literary criticisms are equal to anything written on this side of the Atlantic.

Good Things is better than it has been. "Hilda's Roses" is pretty, and so is the "Lark," and there are various other articles just suited for the young; but when is Mr. George MacDonald going to write again?

We put *Aunt Judy's Magazine* with *Good Things*, scarcely knowing which is the better of the two. It has—as it always has—plenty of good tales, and the tales of the "Khoja," adapted from the Turkish by Mr. Ewing, are more than good. There is also a capital natural history paper on "Dragon Flies."

We are indebted to the *Homœopathic Review* for some of the ablest medical papers that appear in any journal. This review keeps up well with the progress of Homœopathy. Besides this, Dr. Scott contributes to the present number an article of great learning, skill, and interest on the history of medicine.

Our readers do not know much, now, of the *Christian Observer*, and there is very little in this month's number that would entice an outside reader, or even an inside one. It lacks vigour, and in all its pages does not present to us one good quotation.

The *Sunday School Magazine*, however, is full of matter. This is a double number, and contains, in addition to the usual literature for teachers, a report of the proceedings of the annual meeting and conference.

FOREIGN MISCELLANY.

According to the semi-official paper of Odessa an unusually good harvest is expected in all departments of South Russia.

At Berlin semi-official contradictions are given to the stories which have been current lately of a Hohenzollern candidature for the Spanish throne.

In the French Assembly on Saturday, a bill for the better observance of the Sabbath was brought forward; but it was rejected by 303 to 234 votes.

A laudable movement has been started among the leading Hindoos for the reduction of extravagance in marriage ceremonies.

In consequence of an article judged to be an incentive to civil war, the *Indépendant*, a Republican journal of Rheims, has been stopped by the commandant of that town.

The Democratic party in Lisbon have given a banquet to Senor Castelar, who made a speech in favour of peace and progress in Spain and Portugal.

The new Constitution of Switzerland has now been officially recognised and promulgated by all the authorities concerned, and from the 29th of May will henceforth date its existance and final establishment.

According to a telegram in the St. Petersburg official *Gazette*, the Japanese Government has sent an expedition to Formosa to punish the inhabitants for the atrocities committed upon Japanese shipwrecked sailors. A first engagement has already

been fought. There are thus far no symptoms that the expedition will lead to a collision between China and Japan.

The Pope is better, but he still suffers from slight attacks of fever. The doctors advised him to go to Castel Gandolfo, but His Holiness has refused to leave the Vatican. On Saturday he received Mgr. Guibert, the Archbishop of Paris, who talked to him for a long time on the condition of France. Mgr. Guibert at the same time handed to His Holiness a sum of 150,000 francs.

ICELAND.—The new constitution granted to Iceland is to come into effect in August, and at the same time will be celebrated the millennial anniversary of Iceland's colonisation, which was begun by some Norwegian families in 874, a thousand summers ago.

THE BAVARIAN CHAMBER OF DEPUTIES has adopted by seventy-seven against seventy-six votes a motion declaring the complaint lodged by the Jesuit Father Count Fugger against his expulsion from the country by virtue of the German Jesuit Act to be well founded, the constitution being thereby violated, inasmuch as the Versailles treaties maintain Bavaria's right of reservation. The Ministry are said to have energetically oppposed the motion.

AT THE CONGRESS ON INTERNATIONAL LAW which is to be held in Brussels on the 15th of July, it is understood that the principal subject to be discussed will be the regulations respecting prisoners of war. The *Deutsche Nachrichten* thinks that it will only be by giving stability and legal force to existing usages that any practical result can be obtained. The Congress was suggested by the Russian Government, in a circular which it addressed to the Powers last month.

ITALIAN FINANCES.—In the Italian Senate on Thursday there was a discussion on the subject of finance. General Cialdini moved a resolution in favour of postponing the Fortifications Bill till the country should be in a better position for carrying out its enactments. He made this proposal on the understanding that the Government would not indefinitely postpone the bill. Signor Minghetti said the Ministry had not finally abandoned any of the Army or Public Works Bills, and the motion of General Cialdini was accepted almost unanimously. General Menabrea spoke against postponing the Fortifications Bill. Parliament was on Saturday prorogued *sine die*.

SPANISH DIPLOMATIC CIRCULAR.—The Spanish Minister for Foreign Affairs has sent a circular to the diplomatic representatives of Spain abroad, stating that the Government will use every effort to restore order to Spain and terminate the war with the Carlist and Cuban insurgents. It will make no claim to recognition, but hopes that its efforts to destroy anarchy and absolutism will be appreciated by foreign powers. "When," concludes the circular, "the present exceptional state of things shall have terminated, the Spanish people will find in the regular working of representative institutions the guarantees of moral order, and will express their sovereign will without pressure of any kind."

THE GOLD COAST.—The *Manchester Guardian* publishes the following news, with the date of Cape Coast, May 15:—"The only remaining officers of the Glover expedition, Dr. Rome and Mr. Blisset, of the Control, have returned from Addah, and are proceeding to England. Dr. Rome has failed in making any treaty of peace with the Aw oahs, as the chief would not even meet him, so we are left with that little trouble still on hand. The King of Ashantee has sent down another portion of the indemnity, but so absurdly small that the governor indignantly refused to accept it. Bands of Ashantee traders occasionally come down, and their principal article of commerce is slaves—many of them children, and all kidnapped from other countries. But this is allowed and protected by the British Government, and even Cape Coast itself is a slave market, and the police are employed in catching any poor creature who runs away."

THE PATRONS OF HUSBANDRY IN NEBRASKA.—This now famous order of American farmers is in active work in the State of Nebraska. Every county has its lodge, *i.e.*, "grange," which meets "when the moon shines fair on its walls." In Nebraska the grangers are carrying out the co-operative idea of the order. At Lincoln, the State capital, there is a general purchasing office, under the charge of the secretary of the State Grange. Its business is the purchase from manufacturers and dealers of articles wanted by farmers who are members, at wholesale prices and at the cheapest rates. The grange, however, is making it a point to foster home industries, and already one shop has been established for the manufacture of harvesters and headers, and of another shop—at Platsmouth, the eastern terminus of the Burlington and Missouri River Railroad, in Nebraska—for the making of cultivators.—*From a Correspondent.*

THE BENGAL FAMINE.—The following is the Viceroy's official telegram dated June 6th:—"Latest famine news contained in following telegram from Sir R. Temple, dated Mozufferpore, June 5:—'Good rain fallen first week of June in most parts districts, save south. Last Tirhoot agricultural prospects good for most crops, except lowland rice, wherein some failure expected. I have investigated Tirhoot grain supplies with the various subdivisional officers. Total allotment barely sufficient for whole district, but supplement can be arranged. I have been obliged to strengthen Mudhoobunee and Mozufferpore by transferring 12,000 tons from less distressed Seetamaree. Have conferred with collector about Chumparun supply, which may prove more than enough. Relief labourers leaving works for agriculture and private employment. Sales of grain to public increasing, and advance to ryots after inquiry village by village, zemindars giving security and generally behaving well. I have visited many relief circles, and am satisfied that organisation reaches every village. Relief establishments complete. Much evidence, official and non-official, to improved appearance of people since relief began.' No deaths from starvation ascertained to have occurred since last telegram. Total of proved deaths, 22." A telegram from Bombay states that the rains have fairly set in there. A later telegram states that the numbers employed upon the relief works are decreasing in consequence of the good rain which has everywhere fallen, and the large importation of private grain into Tirhoot.

THE CIVIL RIGHTS BILL.—LEGISLATION FOR THE COLOURED RACE.—The Philadelphia correspondent of the *Times* writes:—"When the late Senator Sumner died, he left a death-bed request to the Senate to take care of his 'Civil Rights Bill.' The Senate has obeyed the injunction and passed the bill, though not precisely in the form the senator would have preferred. An all-night session was requisite to push it through, the majority tiring out the minority, who talked against time until they found it hopeless, and about seven a.m., May 23, the vote was taken and the bill passed by 29 to 16. Two Republicans, Boreman and Carpenter, voted with the Democrats against the bill. When the bill passed, a dozen negroes who had been sitting all night in the gallery waiting for this result, vigorously applauded. The bill now goes to the House for consideration there. It provides for the civil rights of the negroes, though it nowhere names them as such. They are to have equal privileges with whites in inns, public conveyances, theatres, and other public amusements, common schools, and institutions of learning or benevolence supported in whole or in part by taxation, cemeteries so supported, and agricultural colleges endowed by the United States. Violations of the law are to be punished by forfeiture of $500 to the person aggrieved, a fine of not more than $1,000, and imprisonment of not over one year. The bill also gives negroes equally with whites, if they have the other necessary qualifications, the right to serve on juries, and a violation of this is punishable by a fine of not over $1,000. This is probably the last measure of legislation which Congress will pass on behalf of the negroes. It brings them up as nearly to the level of the whites as it is possible for a law to do, and the race is correspondingly elated."

Miscellaneous.

THE PERMISSIVE BILL.—It will be seen from our advertising columns that a great meeting is announced for Exeter Hall next Monday evening in support of the Permissive Bill. Including the chairman (Sir T. Chambers, Q.C.) eight members of Parliament are expected to attend and speak. America will be represented by the Hon. C. K. Landis, proprietor of Vineland, and British India by the Babu Protap Chundur Mozoomdar, of Calcutta.

"YORKSHIRE RELISH."—On Saturday Sir Robert Carden imposed a fine of 5*l.* on a firm for the use of a forged and counterfeit trade mark, which was alleged to be an imitation of a label used by a firm at Leeds, the makers of "The Celebrated Yorkshire Relish." It was stated that (besides the fine) an arrangement had been come to, by which the defendants agreed to give up all the counterfeited labels in their possession, to pay part of the costs of the prosecution, and to insert an apology in the newspapers.

HOSPITAL SUNDAY for the metropolis is, as we have already stated, fixed for Sunday next, the 14th inst. The Lord Mayor and Corporation, together with the City and metropolitan members, will, on the 14th inst., attend the morning service at St. Paul's, and the afternoon service at Westminster Abbey, when collections will be made on behalf of the hospital fund. Upwards of 1,000 ministers have consented to preach special sermons on the same day; and an appeal is to be made to the City companies for contributions to the same cause. We are informed that amongst the large number of collections to be made at places of worship there will be one at the City Temple, Holborn Viaduct.

SINGULAR CREDULITY.—A young woman, described as respectably dressed, applied to Mr. Mansfield for his advice. The applicant, who is about 4ft. 1in. in height, stated that she saw an advertisement to the effect that the advertiser could, under his treatment, make short people tall. She wrote to the advertiser and went under his treatment, but finding that she did not grow she felt that she had been swindled. She had paid 11s. to the man. Mr. Mansfield said it was no doubt a swindle, and inquired of the applicant if she had read the Bible. She said she had. Mr. Mansfield said he would grant a summons, if the applicant wished, for obtaining money under false pretences.

THE DEACONESSES' INSTITUTION.—Lord Shaftesbury presided on Saturday at the sixth annual meeting of the Protestant Deaconesses' Institution. A report showing that gratifying progress had been made, was read. Mr. S. Morley, M.P., said that this institution had been of great service as a local hospital to Tottenham and also to other parts of the country, for the training of deaconesses or nurses, whose services were in great requisition. The Hon. A. Kinnaird, M.P., thought that in the matter of providing nurses for the public this hospital could favourably compare with any other. Alluding to the work of the hospital, Lord Shaftesbury maintained that nurses should be as carefully and accurately trained as surgeons and physicians. In a great many instances, nurses were superior to the physicians in the treatment of the sick. Subscriptions to the amount of 1,200*l.* were announced at the meeting.

RHODODENDRONS IN RUSSELL-SQUARE.—The whole of Messrs. John Waterer and Sons' magnificent collections of rhododendrons now on exhibition in Russell-square, was exhibited on Saturday last for the benefit of that admirable and most deserving institution, the Alexandra Orphanage for Infants, at Haverstock-hill. The plants are now in the full wealth of their summer bloom, and their almost endless variety, coupled with the artistic grouping of the colours, produce an excellent display, which will well repay a visit. On Saturday a number of the inmates of the orphanage were present in the grounds, and their neat appearance and happy little faces as they prattled in and out amongst the flowers, gave the visitors the best possible guarantee that their subscriptions would be well and wisely expended. A well-executed model of the institution, by one of the sons of the excellent secretary, Mr. Joseph Soul, was also exhibited, and attracted considerable attention. The best thanks of the committee have been tendered to Messrs. Waterer for so kindly placing their exhibition at their disposal for that day.

THE LOCK-OUT IN THE EASTERN COUNTIES.—A meeting of the West Suffolk Farmers' Defence Association was held at Bury St. Edmund's on Saturday afternoon, Mr. Hunter Rodwell, Q.C., in the chair, when the following resolution was unanimously adopted:—"That this association cannot recognise the Unions as at present constituted, and until the time and hour of striking are modified, and the course of action now adopted by the Unions discontinued, it must decline the overtures of the independent supporters of the Union." Amongst the speakers was the Marquis of Bristol. The lock-out has now extended to the following villages in South Cambridgeshire and North Essex:—Borough Green, Weston Colville, Clavering, Arkesden, Duxford, Ickleton, Langley, Chesterford, Christhall, Chisell, Haydon, Abington, and Little Chesterford. The total number of locked-out men in this new district is about 300. A large number of the labourers in the district have joined the Union since the lock-out commenced. Since November last 200 men have emigrated from the district. On Monday the Executive Committee of the National Agricultural Labourers' Union voted 1,320*l.* towards the relief of the locked-out labourers in the Eastern Counties. There are now 3,400 names on the Union funds, and this is a decrease of 300 as compared with the previous week.

Gleanings.

Mr. Sothern has accepted an engagement in Australia for eight weeks, receiving the large sum of 250*l.* per night for the whole of the performances.

An English judge being asked what contributed most to success at the bar, replied, "Some succeed by great talent, some by miracle, but the majority by commencing without a shilling."

An Omaho paper advises the people "not to make such a fuss about the shooting of one constable, as there are over forty candidates for the office."

A professor of one of our universities, dwelling, the other day, on that portion of history devoted to Columbus and the egg, concluded by saying that a fool could put as many questions in an hour as would puzzle a wise man for a day. "By Jove!" exclaimed one of the undergraduates, "now I understand how I was plucked."

The *National Baptist* gives the following as the epitaph on the grave of an eminent Baptist divine, the Rev. Levi Philetus Dobbs, D.D.:—

Put away the steel bowed glasses
That the doctor used to wear;
He no longer needs their assistance, he's climbed the golden stair."

A gentleman had in his service a cook who could just manage to read and write. One day he perceived her taking in some monthly numbers of a work, and, curious to know what could possibly be the subjects of the cook's erudition, he asked her to let him look at the publication. Mary, blushing, said that she wished to improve in her cooking, and she had been taking in for some months, in parts, "Cook's Voyages."

AN UNPLEASANT REMINDER.—The following cutting advertisement appears in the *Times* of Monday:—

Should this meet the eye of the lady who got into the 12.30 train at New-cross station on Friday, May 15, with two boys, one of whom was evidently just recovering from an illness, she may be pleased to learn that three of the four young ladies who were in the carriage are very ill with the measles, and the health of the fourth is far from what her relations could desire.

NECTAR FOR THE YANKEES.—Recently, says an American paper, Professor Aughey, the chemist of the Nebraska University, analysed a favourite brand of whisky obtained at a high-toned saloon in Lincoln, and found it to contain the following delectable components:—Oil of almonds, kerosene, potash, salts of lead, and strychnine. A favourite

brandy was found to embody sulphuric acid, turpentine, lime, strychnine, logwood, and fusil oil.

THE RESULT OF KEEPING A BAD CLOCK.—Chubb's clock got out of order one day about Christmas time, and began to strike wrong. That was the cause of the fearful excitement at his house one night. They were all in bed sound asleep at midnight, when the clock suddenly struck five. The new hired girl, happening to wake just as it began, heard it, and bounced out of bed, under the impression that morning had come; and, as it is as dark at five a.m. just at that season as at midnight, she did not perceive her mistake, but went down into the kitchen and began to get breakfast. While she was bustling about in a pretty lively manner, Chubb happened to wake, and he heard the noise. He opened his room door cautiously, and crept softly to the head of the stairs to listen. He could distinctly hear some one moving about the kitchen and dining-room, and apparently packing up the china. Accordingly he went back to his room and woke Mrs. Chubb, and gave her orders to spring the rattle out of the front window the moment she heard his gun go off. Then Chubb seized his fowling-piece, and going down to the dining-room door, where he could hear the burglars at work, he cocked the gun, aimed it, pushed the door open with the muzzle and fired. Instantly Mrs. Chubb sprang the rattle, and before Chubb could pick up the lacerated hired girl the front door was burst open by two policemen, who came into the dining-room. Seeing Chubb with a gun, and a bleeding woman on the floor, they imagined that a murder had been committed, and one of them trotted Chubb off to the station-house while the other remained to investigate things. Just then the clock struck six. An explanation ensued from the girl, who only had a few bird-shot in her leg, and the policeman left to bring Chubb home. He arrived at about three in the morning, just as the clock was striking eight. When the situation was unfolded to him, his first action was to jam the but end of his gun through the clock, whereupon it immediately struck two hundred and forty-three, and then Chubb pitched it over the fence. He has a new clock now, and things are working better.—*Max Adeler.*

THE RICHEST MAN IN THE WORLD.—A Hereford correspondent says, it now transpires that Mr. J. P. Jones, a senator of the United States Congress, representing the State of California, whose name has recently been going the round of the newspapers as that of the richest man in the world, in the enjoyment of an annual income of 1,200,000*l.*, is a native of Herefordshire, in the county town of which his cousin, Mr. Pritchard, now carries on the business of a tailor. The following are the leading incidents in the career of this unprecedentedly-successful man. The Hon. Mr. Jones was born at Nant-y-Gloster, near Hay, where his father was a small farmer. Mr. Jones, senior, lost nearly all his money in a mining speculation, which turned out badly, and in 1839 he emigrated to Ohio, U.S.A., intending to settle. They were, in fact, among the founders of the city of Cleveland, now numbering some 200,000 inhabitants. In 1841, two of the sons—J. P. Jones and Henry Jones—went into the Californian goldfields, and the first named would appear to have done well at the diggings, for shortly afterwards he opened a banking establishment at San Francisco, and became a dealer in gold. He carried this on for several years, amassing considerable wealth, but on the outbreak of the American civil war, he suddenly manifested great oratorical ability, and he successfully used the whole force of his eloquence to prevent the secession of the State of California to the South. Being by this time a known and admired orator, and recognised as a staunch Conservative, he was speedily elected to the Senate to represent that State. At this period his banking transactions were still increasing in importance, and he was one of the most prominent members of the San Francisco Exchange. Being a man of immense enterprise, his next move was to open silver mines in Nevada territory, and he was the sole promoter of the Savage Mining Company, whose mines, under his management, became most lucrative investments. Last year a new seam of silver was discovered in this property, and the Hon. J. P. Jones sent men over to this country, to Swansea, to obtain machinery for the more effectual working of it. They returned with the necessary appliances, which when set to work doubled the yield of the mine, and it became probably the most productive in the world, the monthly share of the profits accruing to this great millionaire being computed at 50,000*l.* This is the plain, unvarnished tale of the extraordinarily successful life of a young man, who, by dint of energy and the exercise of his good common sense—his education having been but poor—has become the richest man in the world, and an influential member of the American Congress. Herefordshire should be proud of her countryman.—*Monetary and Mining Gazette.*

HOLLOWAY'S OINTMENT AND PILLS.—For the cure of burns, scalds, wounds, and ulcers, this justly-celebrated Ointment stands unrivalled. Its balsamic virtues, immediately on application, lull the pain and smarting, protect exposed nerves from the air, endue the vessels with the vigour necessary to heal the sore, and confer on the blood a purity which permits it only to lay down healthy flesh in place of that which has become diseased. Holloway's Pills, simultaneously taken, much assist the Ointment's purifying and soothing power. Together these medicines act like a charm; no invalid, after a fair trial, has found them fail to relieve his pain, or completely cure his disease. The combined beneficial action of the Ointment and Pills, in all disorders, is too irresistible to be withstood.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

BROWN—WINKS.—June 2, at Friar-lane Chapel, Leicester, by the Rev. W. E. Winks, of Wisbech, uncle of the bride, assisted by the Rev. T. Stevenson, Mr. John Morris Brown, of Leeds, to Charlotte Ann, only daughter of Mr. J. G. Winks, Gainsborough Villas, the Fosse, Leicester.

HOSE—FIELDWICK.—June 4, at the Camberwell New-road Congregational Chapel, J. W. Hose, Lilford-road, Cold Harbour-lane, to Jemima C., daughter of the late H. Fieldwick, of Camberwell.

DEATH.

ROBINSON.—June 6, in her 82nd year, Mary, widow of the late C. B. Robinson, Esq., The Shrubbery, Leicester.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap 32, for the week ending on Wednesday, June 3, 1874.

ISSUE DEPARTMENT

Notes issued	£36,551,060	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,551,060
		Silver Bullion	—
	£36,551,060		£36,551,060

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,904,108
Rest	3,122,400		
Public Deposits	8,047,544		
Other Deposits	17,487,664	Other Securities	18,338,146
Seven Day and other Bills	380,982	Notes	10,503,500
		Gold & Silver Coin	810,836
	£43,591,590		£43,591,590

June 4, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 8.—We had a very small supply of English wheat at market this morning, but arrivals from abroad are larger of all articles of grain. The trade continues quiet, and under the influence of fine weather prices of English wheat have given way 1s. per qr. since Monday last. White foreign wheat meets demand for the Continent, and supported late quotations; but red wheats were 1s. per qr. lower. Flour was inactive at last week's prices. Demand for barley was slow, and prices of feeding qualities were 6d. lower. Peas and beans were without alteration. Indian corn reduced 1s. per qr. Oats met a fair sale at 6d. per qr. reduction. The recent arrivals of white wheat at the ports of call have been taken for the Continent at full prices; red wheats are 1s. lower on the week. Indian corn is more in demand at the recent reduction.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. s.		s. s.
Essex and Kent, White fine	— to 66	PEAS—	
„ new	— 53	Grey	40 to 44
red fine	— 63	Maple	42 46
Ditto new	— 55	White, boilers	40 47
Foreign red	58 59	Foreign	43 44
„ white	63 66	RYE—	42 44
BARLEY—		OATS—	
Grinding	35 38	English feed	25 33
Chevalier	— —	„ potato	— —
Distilling	41 46	Scotch feed	— —
Foreign	42 46	„ potato	— —
MALT—		Irish Black	25 28
Pale, new	76 81	„ White	24 29
Chevalier	— —	Foreign feed	26 28
Brown	56 61	FLOUR—	
BEANS—		Town made	47 54
Ticks	43 45	Best country households	44 47
Harrow	46 50	Norfolk and Suffolk	38 44
Pigeon	50 56		
Egyptian	44 45		

METROPOLITAN CATTLE MARKET, Monday, June 8.—The total imports of foreign stock into London last week amounted to 18,312 head. In the corresponding week last year we received 21,989; in 1872, 10,690; in 1871, 15,348; in 1870, 7,344; and in 1869, 14,460 head. Business in the cattle trade to-day has not been brisk, and is without feature of importance. Fair supplies of stock have been on offer, and the quotations have been without material variation. The number of beasts on offer from our own grazing districts has been on a fair scale. The demand has not been active, but choice stock realised full currencies, the best Scots and crosses making 5s. 8d. to 5s. 10d., and occasionally 6s., per 8lbs. From Norfolk, Suffolk, Essex and Cambridgeshire, we have received about 1,800, from other parts of England about 500, and from Scotland about 93. On the foreign side of the market there has been a tolerably good supply of stock, including about 100 Spanish, 100 Dutch, 414 Gothenburg, 238 Danish, and 53 Christiania. Sales have progressed quietly, at about late rates. A full average supply of sheep has been in the pens. The market has been dull, at quotations previously current. The best Devons and half-breds have realised 5s. 2d. to 5s. 4d. per 8lbs. Lambs have been dull, at 6s. to 7s. 6d. per 8lbs. Calves have been in fair request, on former terms. Pigs a slow sale. At Deptford there have been 150 Hamburg beasts.

Per 8lbs., to sink the offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	4 8	to 4 10	Pr. coarse wooled	5 0	5 —
Second quality	5 0	5 2	Prime Southdown	5 2	5 4
Prime large oxen	5 8	5 10	Lge. coarse calves	4 2	4 8
Prime Scots	5 10	6 0	Prime small	5 4	5 8
Coarse inf. sheep	4 8	4 10	Large hogs	4 2	4 6
Second quality	4 10	5 0	Neat sm. porkers	4 10	5 2

Lambs 6s. to 7s. 6d.

METROPOLITAN MEAT MARKET, Monday, June 8.—A small supply of meat was on sale here to-day, and the demand was firm, at full late rates.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 4	to 3 10	Inferior Mutton	3 4	to 4 4
Middling do.	4 0	4 8	Middling do.	4 6	5 0
Prime large do.	5 0	5 4	Prime do.	5 2	5 8
Prime small do.	5 0	5 6	Large pork	3 8	4 0
Veal	4 0	5 0	Small do.	4 8	5 4

Lamb, 6s. to 6s. 8d.

PROVISIONS, Monday, June 8.—The arrivals last week from Ireland were 236 firkins butter, and 2,989 bales bacon, and from foreign ports 22,829 packages butter, 2,977 bales bacon. There is little alteration to be noticed in the value of foreign butter; the supplies continue fair. In Irish butter a little business has been done in Corks. The bacon market continues firm, and prices unaltered. For lard there is more inquiry.

HOPS, BOROUGH, Monday, June 8.—No business of importance is passing, buyers are waiting to see the result of the severe attack of "fly," consequently prices are more or less nominal. The prevailing hot weather is forcing the bine, at the same time fly and lice are increasing, and the deposit is very large. It is the opinion among good judges that we cannot look forward to a full crop, the bine being so much weakened. Continental markets are quiet. Mid and East Kent, 4*l.* 15s. 5*l.* 15s., 6*l.* 6s.; Weald of Kent, 4*l.* 10s. 4*l.* 16s., 5*l.* 5s.; Sussex, 4*l.* 0s., 4*l.* 5s., 4*l.* 15s.; Farnham and Country, 4*l.* 10s., 5*l.* 0s., 5*l.* 12s.; Farnhams, 5*l.* 0s., 6*l.*

POTATOES, Borough, Monday, June 8.—Sound old potatoes remain firm, but other kinds are dull on easier terms. Prices range from 90s. to 100s. per ton. The supplies of new potatoes are now rapidly increasing. Business has lately been done in them at 12s. to 14s. per cwt. for round, and 13s. to 16s. for kidneys, but a considerable reduction from these prices is expected to take place during the week. Last week's imports consisted of 50 barrels from Gibraltar, 66 cases Valencia, 13,509 barrels Antwerp, 300 sacks Boulogne, 5,222 packages from Lisbon, and 263 tons from Dunkirk.

SEED, Monday, June 8.—There was nothing passing in English cloverseed, stocks being low. For ign qualities of both red white have met some inquiry; but the supplies of both these sorts are low, and few transactions were entered into. A few parcels of white mustardseed were disposed of on former terms for medium qualities. Nothing passing in brown to alter the value of this article. Canaryseed was fully as dear with a fair demand for good qualities. German Hempseed was taken off to a moderate extent, last week's currencies. Tares were unchange in value, nothing doing.

WOOL, Monday, June 8.—The English wool market has been quiet in tone, but a fair amount of steadiness nevertheless prevails, and values throughout have been supported.

OIL, Monday, June 8.—Linseed oil has been quiet at late rates. Rape has been rather firmer, with a moderate demand. Other oils have been dull.

TALLOW, Monday, June 8.—The tallow trade is firm. P.Y.C. is quoted at 41s. 6d. per cwt. on the spot. Town tallow 38s. net cash. White rough fat is now worth 1s. 10d. per 8lbs.

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

H. WALKER'S NEEDLES (by authority), the "Queen's Own," treble-pointed, with large eyes, easy to thread, and Patent Ridges to open the Cloth, are the best Needles. Packets, 1s., post free, of any dealer.—H. Walker is Patentee of the Penelope Crochets, and Maker of improved Sewing Machines, Fish Hooks, Hooks and Eyes, &c.—Alcester, and 47, Gresham-street, London.

VALETUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

MASSACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depôt—East-road, Hoxton, London, N.

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. HASSALL, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased *Packets* from '*Agents for Horniman's Tea*,' the contents I find correspond in PURITY and *excellence of quality*, with the tea I obtained from their stock at the Docks."

3,248 AGENTS—*Chemists, Confectioners, &c.*

Advertisements.

THE ANNUAL RECEIPTS of the BIRKBECK BUILDING SOCIETY EXCEED THREE MILLIONS.

FIFTY THOUSAND POUNDS ready to be advanced by the BIRKBECK BUILDING SOCIETY on Freehold and Leasehold Securities at FIVE and SIX PER CENT. INTEREST. Repayable by Easy Instalments.

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